NYPL RESEARCH LIBRARIES
3 3433 08234975 8

ARC
4

A N
Livingston

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Your friend and Servant

J. H. Livingston

MEMOIRS

OF THE

REV. JOHN HENRY LIVINGSTON, D.D.,

FIRST PROFESSOR OF THEOLOGY IN THE REFORMED PROTESTANT DUTCH CHURCH IN NORTH-AMERICA.

BY THE LATE

REV. ALEXANDER GUNN, D.D.,

PASTOR OF THE REFORMED PROTESTANT DUTCH CHURCH IN BLOOMINGDALE, N. Y.

A NEW EDITION,

CORRECTED AND CONDENSED, WITH THE ADDITION OF SOME NEW MATTER.

NEW-YORK:

BOARD OF PUBLICATION

OF THE

REFORMED PROTESTANT DUTCH CHURCH,

337 BROADWAY.

1856.

THE NEW YORK
PUBLIC LIBRARY
587792
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
R 1913 L

Entered, according to Act of Congress, in the year 1856, by

REV. THOMAS C. STRONG,

On behalf of the Board of Publication of the Reformed Protestant Dutch Church in North America, in the Clerk's Office of the District Court of the United States for the Southern District of New-York.

THE NEW YORK
PUBLIC
LIBRARY

JOHN A. GRAY'S
FIRE-PROOF PRINTING OFFICE,
16 and 18 Jacob St, N. Y.

INTRODUCTORY NOTE.

THE first edition of this work was published in the spring of the year 1829, and in the autumn of the same year the excellent author was called away from all earthly labors. His Memoir was prepared in compliance with a request of the General Synod of the Protestant Reformed Dutch Church, and received the emphatic approval of the Rev. Drs. Knox, Cuyler, and McMurray, a committee appointed by that body to inspect the work before it went to press. After Dr. Gunn's death, the Synod purchased the copyright from his widow.

In this edition some changes have been introduced. A few erroneous or inadequate statements of facts have been amended; the longer foot-notes have been either incorporated with the text or transferred to an appendix; the notices of Dr. Livingston's contemporaries have been enlarged in all cases where any new materials could be obtained; a copious index has been added, and a constant endeavor has been made to condense the narrative into a smaller compass. The work when first issued met with a favorable reception, and was extensively useful. The Board of Publication trust that in its present form it will be yet more widely circulated, and do excellent and increasing service in the cause of the Master, especially among the churches of our own denomination. They take pleasure in acknowledging the kindness of JAMES BOGERT, Jr., Esq., of New-York, and MAURICE E. VIELE, Esq., of Albany, by whose Christian liberality the expense of stereotyping the volume has been defrayed.

NEW YORK
PUBLIC
LIBRARY

CONTENTS.

CHAPTER I.

HIS ANCESTRY.

PAGE

Introductory remarks—The Earl of Linlithgow—The Rev. John Livingston of Ancrum—Robert Livingston—Gilbert Livingston, 11

CHAPTER II.

EARLY LIFE, 1746–1765.

Birth—Early education—Admission into Yale College—Attainments—Study of the law—Amiable character while a youth—Early serious impressions—Conversion—Views of certain doctrines—Further religious exercises—Sermon of Whitefield—State of his Health—A singular deliverance—Abandons the study of the law—Views and exercises in reference to studying for the ministry—Remarks, ... 16

CHAPTER III.

THE STATE OF THE CHURCH ABOUT THE YEAR 1765.

Sketch of the history of the Church from its rise—Influence of the Classes of Amsterdam—Case of Rensselaer—Plan of a Cœtus agreed upon, 1737—Constituted in 1747—Formation of a Classis proposed in 1753—Reasons for it—The friends of an independ-

PAGE

ent Classis called Cœtus—Opponents Conferentie—Sad effects of the controversy—Introduction of the English language into the services of the Church—Causes of it—Controversy it excited in the church of New-York—Consistory resolve to call an English minister—Dr. Laidlie called—His character and usefulness—Civil suit against the Consistory—Concluding remarks, 43

CHAPTER IV.

CIRCUMSTANCES RELATING TO HIS THEOLOGICAL STUDIES AND TO THE CHURCH OF NEW-YORK, 1765–1767.

Influence of the divisions in the Church on Mr. Livingston—His own statement of his reasons for remaining in it—Mode of spending his time in the spring of 1765—His opinion of the theatre—First interview with Dr. Laidlie—Prepares to go to Holland—Arrival at Amsterdam and attentions received there—Visit to the Rev. Mr. Schorelenburgh of Tienhoven—Reception by Professor Bonnet at Utrecht—Second visit to Mr. Schorelenburgh and its happy consequences—Further account of the suit against the Consistory of New-York—Result of the trial—Extracts from letters of Dr. Laidlie in reference to it—Concluding remarks, 68

CHAPTER V.

FROM THE COMMENCEMENT OF HIS STUDIES IN THE UNIVERSITY OF UTRECHT UNTIL HIS RETURN TO NEW-YORK, 1766–1770.

Introductory—The Professors he attended—Manner of studying theology—Pious young friends—Professor Elsnerus—Painful conflict upon the subject of Providence—Conversion of a stranger by his conversation—Conversion of a student of law—The case of Dr. D.—Conference of believers from the four quarters of the earth—Baptism by sprinkling in a Baptist church—Dr. Witherspoon's visit—Measures contemplated between him and Dr. L. for the Dutch Church in America—The Cœtus party attempt to erect an academy in New-Jersey—Some of the Conferentie prefer a divinity professor in King's College—Mr. L. meditates a connection with Princeton College—Extracts of letters upon the

PAGE

subject—Church of New-York think of calling another English preacher—Mr. L. spoken of—Fears of the weakness of his voice—His aversion to the observance of *holy days*—Letters to him upon the subject—Call made out and forwarded—Licensure and promising character of his first efforts—Examinations for the degree of Doctor of Divinity—Embarks for England—Interview with Dr. Kennicott—Arrival at New-York, . . . 95

CHAPTER VI.

FROM HIS RETURN TO NEW-YORK UNTIL THE CLOSE OF THE REVOLUTIONARY WAR, 1770–1783.

Arrives on the Lord's day—First sermon—His labors—General acceptance—Prepares the way for a reconciliation between the Cœtus and Conferentie—Induces the Consistory to invite a general meeting of ministers and elders—Such convention held its proceedings, and results—Reässembling of the convention and consummation of the union in 1772—Important part performed by Dr. L. in this business—Measures relative to the appointment of a Professor of Theology—Dr. L. recommended by the Classis of Amsterdam and the Theological Faculty of Utrecht—Convention breaks up suddenly without making an appointment, because of the war—Philip Livingston—Dr. L. marries his daughter—Removes to Kingston—Thence to Albany—Loss of his Journal—Removal to Livingston's manor—To Poughkeepsie—The Line of Influence—Letter to Dr. Westerlo—Return to New-York, . 132

CHAPTER VII.

FROM THE RESUMPTION OF HIS PASTORAL CHARGE TILL THE ADOPTION OF THE CONSTITUTION OF THE CHURCH, 1783–1792.

Reöpening of the churches—Dr. L. sole pastor—Letter on a State University—On Queen's College—On forming a Classis in the Southern District—Elected Professor of Theology—Inaugural oration—Correspondence—Letters from Dr. Erskine—Call of the church on the Rev. S. Van Aarsdaalen—Extracts from it—First attempt at a correspondence between the Dutch Presbyterian and

PAGE

Associate Reformed Churches—Letters upon Union College—Act of the Legislature respecting the election of trustees in congregations—Dr. L.'s successful efforts to prevent this from interfering with the practice of the Dutch Church—Impaired health—Blessing upon his labors—Removal from the city—Call of Dr. Romeyn, and letters to him—Call of Mr. Linn—Call of Mr. Kuypers—*Address* of the Classical letter from Amsterdam noticed by Dr. L.—Chairman of Committee to select Psalms and Hymns—Letters to Dr. Romeyn on the subject—Letter to Dr. Hardenbergh—To Mrs. Judge Livingston—Dr. Meyer and Dr. Westerlo—Dr. L. one of a Committee to prepare the Constitution of the Church—Letters on that subject—Adoption of the Constitution, 163

CHAPTER VIII.

FROM THE ADOPTION OF THE CONSTITUTION UNTIL HIS ACCEPTANCE OF THE CALL TO NEW-BRUNSWICK, 1792–1810.

Constitution published under Dr. L.'s inspection—His letter respecting a proposed union of Queen's and Princeton Colleges—Intimacy with Drs. Mason, Rodgers, and Kunzie—Attentions to youth—Letters of Lindley and John Murray—Feeble health—Measures of Synod for his relief—Removes to Long Island—Discouragements—Letters to Dr. Romeyn—Synod retract their promise of support, and appoint additional Professors of Theology—Returns to New-York—Letters to Dr. Romeyn—Plan of the professorate again altered—Connection of Dr. Linn with the church of New-York dissolved—Letter of Dr. L. on hearing of his death—Zeal for missions and his missionary sermons—Revival of Queen's College—Covenant between the Synod and the Trustees—Dr. L. called to the Professorship of Theology and to the Presidency of the Institution—Increase of infirmities—Drs. Schureman and Brodhead called to the church of New-York, . . . 201

CHAPTER IX.

FROM HIS REMOVAL TO NEW-BRUNSWICK TO HIS DEATH, 1810–1825.

His feelings at the removal—Announces his intention to the Consistory—Their reply—Settlement at New-Brunswick—Prospects

PAGE

of the school—Publishes "a Funeral Service"—Makes a new selection of Psalms and Hymns—Death of Dr. Condict and two promising youths—Noticed in the Baccalaureate address—Depressed state of the College—Attempt made to bring the school back to New-York—Dr. L.'s letters concerning this—Death of Mrs. Livingston—Letters respecting it—Plan to convert Queen's College into a theological college—Letter from Dr. J. B. Romeyn in Holland—Synod adopt the plan of Dr. L.—Dr. Schureman chosen Professor of Pastoral Theology—Trustees accede to the Synod's plan, but unable to accomplish it—Dissertation on marriage with a deceased wife's sister—Establishment of two schools contemplated—Letters to I. L. Kip—Resolutions of Synod and letters of Dr. L. on the subject—Question of removal of the school put at rest—Dr. L.'s submission—Letters—Loss of two granddaughters—Letters—Publication of his Lectures requested—Suggests the raising of an ample fund for the school—The measure adopted by Synod and successful—Rutgers College—Letter on the Dutch Missionary Society—Devotional frame—State of his health—Letters on the decease of a grandchild—Death—Funeral—Resolutions of Synod, ... 243

CHAPTER X.

HIS GENERAL CHARACTER.

His person—Infirmities—General excellencies—Discretion—Attachment to evangelical truth, and mode of preaching—Tenderness to the young—Devotional feelings—Anecdotes in illustration—Rev. Mr. Forrest's letter on his character—Dr. Green's—Dr. Janeway's—Dr. Miller's—Conclusion, ... 316

APPENDIX A.

The Rev. John Livingston of Ancrum, ... 351

APPENDIX B.

The Rev. Jacobus Theodorus Frelinghuysen, ... 359

APPENDIX C.

PAGE

The Civil Suit about the Right of Voting, 1765, . . 362

APPENDIX D.

The Charter of Queen's College, ... 369

APPENDIX E.

The Plan of Union, 1772, ... 372

APPENDIX F.

The Rev. Jacobus Rutsen Hardenbergh, D.D., . . . 380

APPENDIX G.

The Rev. Theodoric Romeyn, D.D., ... 383

APPENDIX H.

The Rev. Gerardus A. Kuypers, D.D., . . . 385

APPENDIX I.

The Rev. John N. Abeel, D.D., ... 387

APPENDIX J.

The Rev. John Schureman, D. D., and Rev. Jacob Brodhead, D.D., 389

APPENDIX K.

The Rev. Elias Van Bunschooten, ... 395

APPENDIX L.

The Rev. Paschal N. Strong, ... 399

APPENDIX M.

The Rev. Selah S. Woodhull, D.D., ... 401

MEMOIR

OF THE

REV. JOHN HENRY LIVINGSTON, D.D.

CHAPTER I.

HIS ANCESTRY.

THE life of a minister of the Gospel may deserve to be written on various grounds. Sometimes the fidelity, the rare mental and spiritual gifts, the large success of one who confines his labors to a single charge, may entitle him to special and lasting remembrance, as an illustration of God's grace, and as an example to those who follow him. In other cases, a minister's influence upon the Church at large, his activity in promoting her general interests, his connection with her ministry, her institutions, and her growth, may call for some printed memorial of his life. Or the fact that he flourished in the forming period of a particular branch of Zion, that he was identified with her early history, and contributed to give shape to her external polity, may render his biography a most desirable acquisition to her literature. On any one of these grounds the preparation of this volume may be justi-

fied; but it so happens that they all concur to warrant its appearance. Dr. Livingston was an unusually eloquent preacher and faithful pastor; and his labors in either department of ministerial life, were greatly blessed to the conversion of sinners and the edification of saints. But his efficiency extended far beyond the bounds of any one parish. As for many years the senior pastor of the oldest, largest, and most influential church in the communion to which he belonged, and as for a still greater number of years, the professor under whom nearly all the clergymen of the last generation were trained, he wielded an influence as weighty as it was wholesome upon the entire denomination. Besides all this, he was in a certain sense the father of the Church under her existing polity. It pleased God to use him as the means of restoring harmony where it had long been interrupted, of binding discordant brethren and parties into one whole, and of leading the American churches of Holland origin out of a state of colonial vassalage and dependence into the broad freedom of independent existence and activity, knowing no sovereign but Zion's Great Head and no ultimate rule beyond His written word. The concurrence of these characteristics in the same man has justly rendered his memory dear to the Reformed Protestant Dutch Church, and made her desire to have the details of his useful life accessible to all her people.

The subject of this memoir belonged to a family which traces its lineage back to the Scottish Lord Livingston, afterwards Earl of Linlithgow, a title derived from the castle of that name, of which he became the hereditary keeper, and which enjoys some celebrity as

being the place where the unfortunate Mary, Queen of Scots, first saw the light. But the family claims a yet loftier nobility than this, if we adopt the standard expressed in the well-known lines of Cowper:

> "My boast is not, that I deduce my birth
> From loins enthroned, and rulers of the earth;
> But higher far my proud pretensions rise—
> The son of parents passed into the skies."

The grandson of the Earl became minister of the parish of Monyabrock, in Stirlingshire, in which he was succeeded by his son. Both of these it appears were godly and useful men, but their fame has been swallowed up in that of the third one of the same race and name, who took upon him the cure of souls, Mr. John Livingston, ever memorable in the Church of God by his connection with the communion at the kirk of Shotts, June 20, 1630. The prominent place this eminent servant of God occupies in the ecclesiastical histories of the time, his banishment to Holland, his zeal for the cause of truth, and his unexampled usefulness, entitle his name to more than a passing mention in this volume; and accordingly a sketch of his checkered career will be found in the Appendix, (A.) Smith, in his History of New-York, first published in 1756, speaking of him, makes this remark: "His descendants are very numerous in this province, and the family in the first rank for their wealth, morals, and education."

These descendants all sprang from his son Robert, the great-grandfather of the subject of this memoir, who came to America, it is probable, soon after his

father's death in 1672. The report of a committee of Council made to the Governor of New-York in 1753, states that the patent for the manor of Livingston was granted in 1686. Smith, the historian before referred to, says that Robert Livingston was "a principal agent for the convention" which met in Albany in 1689, to proclaim their allegiance to William and Mary; that "the measures of the convention were very much directed by his advice;" and that "he was peculiarly obnoxious to his adversaries, because he was a man of sense and resolution." He went afterwards to England, for the purpose of attending to his affairs; and while there, was the means of starting an enterprise against the pirates, at that period very numerous and destructive. It is no small evidence of the regard entertained for him and of the confidence reposed in his judgment, that the King, Lord Chancellor Somers, the Duke of Shrewsbury, the Earls of Romney and Oxford, and other persons of distinction, engaged in the adventure, though it ultimately failed through the villainy of Kid, who was intrusted with its execution.

He was connected by marriage with the ancient and very respectable Schuyler family, and had three sons, Philip, Robert, and Gilbert. Among the children of PHILIP were—Philip Livingston, Esq., one of the illustrious band of patriots, who signed The Declaration of Independence; and William Livingston, LL.D., for a series of years Governor of the State of New-Jersey, a man of warm piety, and distinguished for the extraordinary powers of his mind. ROBERT had only one son, (Robert,) the head of the Clermont family, as it is some-

times called, by way of distinction, to which belonged the late celebrated Chancellor Livingston.

GILBERT had five sons and two daughters. Henry, his first son, and the father of John H., was an amiable, dignified, and excellent man. Blessed by nature with a strong mind, liberally educated, of elegant manners, and irreproachable in morals, he enjoyed through a long life, the esteem and confidence of the community. He was for a considerable period a member of the Colonial Legislature of New-York; and was, by letters patent, proprietor of the office of clerk of the county in which he resided. This office he retained after the revolutionary war until his death. When the arduous struggle for independence commenced, he espoused with zeal a cause dear to every genuine American, and throughout the contest, was a decided friend to his country.

He was born September 8th, 1714, and died February 10th, 1799, at his paternal estate, which is situate in Dutchess county, near Poughkeepsie, on the banks of the Hudson, and which is now in the possession of the widow and children of his grandson, Col. H. A. Livingston, having belonged to the family for more than a century.

CHAPTER II.

HIS EARLY LIFE.

A.D. 1746–1765.

JOHN HENRY LIVINGSTON, the son of Henry Livingston, and Susanna Conklin, his wife, was born at Poughkeepsie, New-York, on the 30th day of May, A.D. 1746.

Neither pains nor expense were spared in his education. Till he was seven years of age, he received no other than parental instruction, but at this period, there being no school in his native place, he was sent to Fishkill, and put under the care of the Rev. Chauncey Graham. When he had been with this gentleman between two and three years, his father obtained a competent private tutor for him. He was accordingly brought home, and Mr. Moss Kent, (the father of the late Chancellor James Kent, Esq.,) a gentleman whose qualifications for the trust were very respectable, and of whose faithful attentions to him, he ever cherished a grateful recollection, was charged with the superintendence of his studies. With the assistance of such an instructor, and possessing a docile disposition and an inquisitive mind, his improvement, the two following years, in classical literature, and in such other branches as were then taught to young men preparing

for admission into college, was considerable. Speaking of the advantages he enjoyed at this time, in a short memoir written by himself, he says: "I proceeded with delight and success in my studies, during the years 1755 and 1756."

The ensuing year, he was placed in a grammar-school at New-Milford, in Connecticut, under the direction of the Rev. Mr. N. Taylor; and with this gentleman he continued about a year. Having finished his preparatory studies, in Sept., 1758, when only a little over twelve years old, he was examined and admitted a member of the freshman class of Yale College, in New-Haven.

The country, at the period referred to, was not distinguished for literature. Education was in its infancy, and what was termed *a liberal one*, comprehended attainments, *in certain branches* at least, which now would hardly be deemed a sufficient preparation for commencing a collegiate course. The learned men of that day, and there were not a few to be found in every profession, justly entitled to the appellation, were less indebted to early advantages than to their own genius and application for their success in literary pursuits. Classical learning in particular was, in several colleges, comparatively held in contempt; and such appears to have been the fact in Yale at the time of Mr. Livingston's matriculation, though probably, in point of reputation and real merit, it was not inferior to any similar institution. It was then under the presidency of the Rev. Thomas Clapp, a distinguished mathematician, whose influence rendered the science of mathematics a leading subject of study among his scholars. This they pur-

sued with a degree of enthusiastic ardor; other subjects of equal if not greater importance, being treated with comparative neglect.

Almost immediately, therefore, upon Mr. Livingston's entrance, he, in common with his associates, became enamored of the favorite study; and it will surprise no one to learn, *if his age be kept in mind,* that in certain branches of it, such as Trigonometry, Navigation, Surveying, Astronomy, he found some things beyond his comprehension. He was chiefly occupied with these studies during the first half of his collegiate life; and in riper years, he ever very justly considered that half as having been spent to little purpose.

As the Latin and Greek languages were but slightly studied, the stock of classical knowledge with which he had been previously furnished, was not much increased while he was in college; but that knowledge enabled him to appear, young as he was, to considerable advantage among his fellow-students. Some of them, pretty well grown up, it has been said, when about to prepare their classic exercises, would often pleasantly seat him upon their knees, as he was then quite little, and with all deference learn of him. He finished his academical course, and took the first degree in the arts, in July, 1762.

He determined to enter at once upon professional studies: and the profession, which he decidedly preferred to any other, presented to a youth of his promise and connections, very powerful attractions. He chose the law; and in the autumn of the same year, soon after his return from college, commenced his preparatory reading in the office of Bartholomew Crannel,

Esq., of Poughkeepsie, a gentleman of note as an able counsellor and eloquent advocate. He was now, as he supposed, in the broad road to distinction. "Plans and views," he says in his own brief memoir, "of future eminence engrossed all my wishes, constituted the sum of my present enjoyments, and finished the prospects of succeeding happiness;" and there can be little question, that, had he prosecuted the study and engaged in the business of the profession, he would, before many years, have reached its highest honors. The talents he possessed, with his dignified and pleasing address, and with the influence of a large circle of respected relatives and friends, doubtless would have soon elevated him to the first place, either at the bar or upon the bench.

As yet, it does not appear, that he knew any thing of the power of religion. He had preserved an unsullied moral character through a season of education, which ever abounds with temptations to folly, and in circum stances of peculiar exposure to such temptations. In the sweetness of his natural disposition, in the accomplishments of his mind, in the respect and affection with which he behaved to his parents, in diligent attention to his studies, in every part of his deportment, he was an amiable and hopeful youth, and gave flattering presages of no common worth and estimation, when he should be more advanced in years and fully employed in professional duties. But still he was an almost utter stranger to God and religion. He walked according to the course of this world. He lacked *one thing*, that *one thing*, without which all else is vanity.

It has been observed that "proud views and vain desires in our worldly employments are as truly vices

and corruptions, as hypocrisy in prayer or vanity in alms." The observation is certainly correct; and it applies exactly to the present case.

Mr. Livingston was actuated, when he made the above choice of a profession, by an inordinate ambition of the honors of the world; and the fact clearly evinces that he was without hope, in a state of great spiritual blindness, alienated from the life of God through the ignorance that was in him.

The reader must not infer, however, that he was void of all serious thoughts. Impressions of divine truth had been early made upon his mind, which were never wholly erased, and which, when from under the watchful eyes of his parents, and mingling at pleasure with college companions and others, had a happy influence upon him. He had been carefully instructed in the great doctrines of the Gospel. Though he could not intelligently unite in the public worship of God, in his native place, which was then conducted in the Dutch language, yet he had been trained up to a religious observance of the Sabbath; and afterwards, when he became a member of college, it was his privilege to hear, in a language that he did understand, the precious truths of salvation, regularly and faithfully inculcated upon the Lord's day. These means, although not immediately followed by a saving change of heart, were productive of some salutary effects. "While I was yet a child," he says, "the solemn impressions of the being and presence of God, of my dependence upon him, and the awful realities of a future state, were very strong, and frequently interrupted me in my play and sports. I often left my little companions and sought some

retired spot, where I might pray, without being observed. What I prayed for, and what my views and exercises in prayer were, I do not now recollect; but there was something of the fear and reverence of God, of the evil of sin, and an universal obligation to fulfill every duty, which occupied my mind, aroused my conscience, and convinced me that I could never be happy, if I remained an enemy to God, or willfully transgressed his holy commandments. But these first principles or convictions, whatever they were, did not prove effectual to produce conversion. They were changeable and transient. They frequently returned, and were as frequently forgotten, excepting that they created in me a lively and tender conscience, which, through all the giddy mazes, violent temptations, and wild eccentricities of youth, never wholly forsook me. They excited a rigid monitor within my breast, and often silently but powerfully preserved me from follies and sins which, otherwise, I should undoubtedly have perpetrated. I recollect instances wherein the Lord, with a strong hand and discernible interposition, prevented me from committing sins where temptations were numerous and urgent. These early impressions went no farther. The amount of benefits resulting from early parental instruction, and from all the ordinances and sermons I had heard during my whole life, was nothing more than some confused ideas of truths which I did not understand or believe. This was my own fault, for I had not been in earnest, or desirous to know the Lord or obey his word."

The fault most assuredly was his own; and he is not the only one who has had to acknowledge the neglect

or abuse of precious means of grace. Some, possibly, who read these pages can confess, that they have sadly disregarded the tears and prayers and faithful instructions of pious friends—still living, or peradventure, already mouldering in the grave—and that various opportunities of religious improvement, through their own remissness or obstinacy, have proved of very little benefit to their souls. Happy they, who see and own their sins, in the exercise of repentance towards God, and of faith in the Lord Jesus Christ! If, however, he had no clear, distinct perception of evangelical truth, no genuine gracious experience, under parental and ministerial teaching; still, as has been before remarked, and as is evident from his own words, it was, in a very important sense, profitable to him. And though such early teaching never had any other effect than simply to preserve a young person from the follies and dangers to which his intercourse with the world exposes him, or to check his waywardness, *this alone* constitutes an ample reward for all the toil and solicitude of the teacher, be he a parent or a pastor.

But the impressions which Mr. Livingston received from time to time, were connected, it is believed, more closely than he seems to have imagined, with his future conversion. They were pleasing indications that the Spirit of God was hovering about his path; and it is not improbable that they were the incipent step in that renovating process which it was his happiness subsequently to experience. Conviction is not indeed conversion, nor is it always followed by conversion. It can not, therefore, be relied upon as an infallible sing of the presence and operation of saving grace; yet

more or less conviction precedes conversion; and, when it comes again and again, exciting to prayer and vigilance and other religious duties, it looks as if the Lord, in the dispensations of his mercy, were preparing the way for the good work. How far the way is thus prepared, or the precise connection between the work and certain antecedent circumstances which, as means, serve to introduce it, will be best known in that world where the dealings of God can be accurately retraced, and where, upon remembering all that the Lord had done for him, the heir of glory will be constrained to exclaim —*He hath done all things well!*

Mr. Livingston applied himself assiduously to the law until the close of 1764, when his health being a good deal impaired, in consequence, as he supposed, of close application to study, he deemed it his duty to give up his attendance at the office of Mr. Crannel. This retirement gave him abundant leisure for serious reflection; and apprehensive, from some symptoms of pulmonary disease, that his glass was nearly run, and that he would soon have to appear before the Judge of all the earth, the momentous concerns of eternity took entire possession of his mind. He now saw his true character and condition as a sinner, and for a season was in deep distress; but it pleased the Lord, at length, to lift up the light of his reconciled countenance upon him, and to give him peace.

The reader will no doubt be gratified to see his own account of a work which resulted in a cordial submission to Christ as the Lord, his Redeemer.

"A book," he says, "of Bunyan, I think it was, 'Grace abounding to the Chief of Sinners,' first excited

sharp and irresistible alarms in my soul, but I obtained no particular instruction nor received any other advantage from that book. In my father's library, among other religious books, I found Doddridge's Rise and Progress, etc. This gave me more enlarged and correct views of religion than I ever had before. I perused it with great attention and much prayer, and wished to feel and experience the power of the truths, as they occurred in succession. This book was useful and blessed to me beyond any uninspired volume I ever read. But my chief attention was fixed upon the sacred Scriptures. I knew nothing of the peculiar nature of a divine revelation, nor of the distinct classes of arguments, which prove the Bible to be written by men inspired of the Holy Ghost; but there was an internal evidence in that sacred book, there was a majesty, sublimity, and authority connected with perspicuity and power, which commanded my attention and enjoined obedience. The divine perfections of the Father, the Son, and the Holy Ghost, one God; and his glorious works, as delineated in the Bible, I was sure were agreeable to truth. And I found the secrets of my heart, my state, my character, my principles, and conduct, were all naked and open to the word of God. To receive, therefore, that blessed volume, without hesitation, as the standard of my faith and practice, was my ardent wish, being firmly persuaded that I should be condemned or accepted agreeably to its infallible declarations. To understand the Scriptures became consequently my earnest study and daily prayer, and to them I appealed upon every question which arose in my mind.

"Convictions of sin, of guilt, and misery, became clear and pungent; and some confused idea of redemption through a Saviour, and the possibility of pardon, and the restoration of my depraved nature, engaged my thoughts and prayers, without intermission. For several months I could do nothing but read and meditate, plead at a throne of grace, and weep over my wretched and lost estate. As new inquiries and difficulties arose, and new truths, with their inseparable consequences, came under consideration, I repaired to the Bible, I supplicated for light and instruction, and had to contend, study, and struggle for every article of faith in succession."

"Two doctrines, above all others, engaged my ardent attention, and caused a severe and long conflict."

"The first was the divinity of the Lord Jesus Christ. I saw, in his word that he was a great Saviour; that the Father was well pleased in his Son, and that sinners, the chief of sinners, were accepted in the Beloved. I believed that he was able to save, even to the uttermost, all who came unto God by him. It was also evident, that in all his fullness, he was freely offered in the Gospel, and the vilest sinners were authorized and commanded to believe in him, to accept him in all his glorious offices, and become exclusively his property. But if he were only a man, I did not dare to give myself away wholly to him, as I should then, by a solemn act, engage to belong to a mere creature, and thus, by becoming united even to Jesus, I should not yet come home to my God, from whom I had revolted. This checked my exercises for a time, and brought me into great fears and perplexity; until, from his word, I ob

tained a clearer discovery of the perfections of God, and of the infinite evil of sin. This convinced me that no finite arm could vindicate the divine government, and rescue me from the curse; that He alone who made me could possess authority and power to redeem me; and that my Saviour must not only be truly man, but also truly God. I then satisfactorily perceived and understood that it was the doctrine of the Bible; I saw it was the uniform declaration of the sacred Scriptures that the Son of God was one with the Father; that he that hath seen the Son hath seen the Father; and that, therefore, if I came to Jesus I should come home to my God: my Maker would be my husband. Of that interesting truth I have never doubted since.

"The other doctrine which fixed my attention and excited much care and study, respected Justification.

"A conviction of guilt and misery, of pollution and inability, assured me of the impossibility of my being accepted of God, either in whole or in part, for any thing to be produced or performed by me. I was fully convinced that without a better righteousness than my own, I must and should perish for ever. This conviction prompted me most attentively to read, and with fervent prayer to study the word of God. I made no use of commentaries, nor any human aid, but perused and compared again and again the sacred Scriptures, especially the Prophecy of Isaiah, the Epistles of Paul to the Romans and to the Galatians, the first Epistle of Peter, and the Gospel of John. These I attentively read, upon these I meditated, and with a sincere desire for instruction, continually supplicated the throne of grace to be led into the truth, preserved from error, and

established in the doctrine of the Gospel. And it pleased the Lord, I trust, to give me the light and instruction I sought. The righteousness of Christ, comprising his active and passive obedience, and the imputation of that righteousness to every soul who receives the Saviour by faith, and thus, by his Spirit, becomes united to him, which is the basis upon which imputation rests, were rendered so intelligible, clear, and convincing to my mind that I considered the result to be the teaching of the Holy Spirit by his word, and received it and submitted to it, as such, without any wavering or carnal disputation. That the atonement of Christ was specific, complete, and worthy of all acceptation, I was sure.

"These were my views of justification by faith, but not for faith. And my belief of the relation of God the Redeemer to all the redeemed, and of the imputed righteousness of the precious Saviour, was then so decided, clear and full, that although a long life of study in this, and other doctrines, has succeeded, I do not know that I have ever obtained one new or additional idea, respecting the justification of a sinner. All I know of it, I gained at that period of my life and of my exercises, and no adverse winds of false doctrines have ever shaken my faith."

That these two great fundamental doctines of the Gospel, which so clearly exhibit the unsearchable riches of Divine grace, and secure all the glory to God, in the salvation of a sinner, should at first excite some opposition in his mind, is not at all astonishing. They are *the truths*, which the proud, unsanctified heart most perfectly hates, and to which, until subdued by the

spirit of God, it will not yield an honest submission. Few who have passed from death unto life have not been sensible of resistance to these cardinal points of faith; yet not one has found solid peace and hope in God, till he cordially embraced them.

But to return to Mr. Livingston's description of his religious exercises:

"*During* these studies and conflicts, a sense of guilt increased, and the most distressing convictions of sin excited amazement and terrors, which no words can express. My unbelief prevented me from closing with the gracious calls of the Gospel; my heart remained so hard and stubborn, and my fears became so alarming that I was reduced to the brink of despair, and felt and experienced what it would be improper even to mention. In this dreadful horror of soul, and fearful state of mind, I continued many weeks; and had it continued much longer, or arose a little higher, I must have died. I believed the Lord Jesus was able to save me, but I could not believe that he was willing to receive and save a wretch, who had sinned so much, and resisted his grace so long as I had done. At length it pleased him to conquer my unbelief, by convincing me that if the Saviour was able to save me, he must, most assuredly, be also willing, and that as such, he had pledged himself not to cast out any who came to him. This broke the chains and brought me into liberty. This dispelled doubts, removed fears, and conquered despondency. This gave me free and cheerful access to a throne of grace. I found a warrant and freedom to give myself away to the blessed Jesus, and I did most

unreservedly do it, with the greatest willingness, sincerity, joy, and eagerness, that I ever performed any act in my life. Now consolations succeeded to griefs. I lived by faith. I found rest, and knew what it was to have Christ living in me. I had joy and peace in believing. I was conscious that I had received the divine Redeemer in all his offices, as offered to sinners in his word; that I had devoted myself, for time and eternity to him, and was no longer my own; and that I had actually become united to him. I have never doubted of this transaction, through all the trials of faith, to this day."

The struggle between sin and grace, related here with so much simplicity and clearness, was sharp and long, but the issue was glorious. It was severe experience; but it furnished him with the most pleasing evidence of the kindness and love of God his Saviour to his own soul, and it effectually schooled him for the work of guiding and comforting others distressed by similar conflicts—a work in which, throughout his ministry, he was acknowledged to be eminently useful. All who are taught of the Spirit of God, are taught *the same great truths pertaining to salvation*; but, as all do not have exactly the same exercises, the same degree of conviction and distress, or the same measure of faith and enjoyment, it is no small proof of the tender and faithful care of the chief Shepherd for his flock, when he raises up and sends forth those who are amply qualified to use *the tongue of the learned* upon the subject of Christian experience.

Having thus solemnly given himself to Christ, and

obtained a comfortable persuasion of the security of his eternal interests, it is natural to ask, whether he long held fast *the confidence and rejoicing of his hope*, or whether, through the devices of Satan, an unfavorable change occurred. It is not often that the joy felt immediately upon conversion, continues for any considerable time unabated. The believer is engaged in a warfare, in which, unless he watch and pray constantly, the adversary will get an advantage and involve him in new troubles. It is frequently the case, that he is not brought at once into a settled state of peace; that upon some fresh and unexpected assault, or through the working of some corruption which he had supposed to be slain, he becomes again depressed with doubts and fears, and walks for a season in darkness. But in this respect Mr. Livingston appears to have been peculiarly favored by his divine Master. "For some months," he says, "my consolations abounded; and I felt a degree of that love which casteth out fear. Raised from the depths of despair, and brought out of darkness into light, I now enjoyed all that assurance of salvation and rapture of hope which a lively, direct, and appropriating faith in my blessed Jesus produced. I realized my union with him; I derived of his fullness, and walked in the light of the countenance of the God of my salvation."

"Sin appeared exceeding sinful. With a broken and contrite heart I sincerely repented of it; and I especially mourned when I looked unto Him whom I had pierced. I abhorred myself as a monster of iniquity and ingratitude, while I fled for refuge to lay hold of the hope set before me. Willing and desirous

to be saved from my sins, and hungering and thirsting after righteousness, my Saviour became very precious to my soul. He was the Lord, my righteousness and strength, my way, my end, my life, my all in all. The word, Gal. 2 : 20, was realized and foremost in my exercises for some time. I believed, experienced, and repeatedly said, *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.* I now knew that divine grace had reduced a prodigal to his right mind, and brought a wandering and unworthy child home to his father. With my whole heart, I earnestly and repeatedly devoted myself to him, in a covenant, which I was confident was in all things well-ordered and sure. I now had but one Master who had bought me with a price. To him, I exclusively belonged, and in the strength of his grace I resolved, with self-denial and perseverance, to follow and serve him alone.

"This opened to me sublime and affecting views. This broke the prevailing power of sin in my soul, and it has never had dominion over me since. This inspired me with supreme love to God and holiness; and suggested ends and motives unknown to me before. Every thing appeared, and was in fact, then, new to me. With the change of my relative state, when upon receiving Christ, I obtained the adoption; he changed also my internal state, and gave me a new heart, with the temper and affections of a child. (John 1 : 12, 13.) In the happy frame, which these exercises and the communications of the divine presence excited, I continued

for some time with inexpressible delight; and was convinced it would be easy to suffer martyrdom, if the Lord should please to manifest himself to the soul, and say—*I am your salvation.* These views and comforts engaged my total attention, and I expected they would always remain, and even daily increase; and notwithstanding a disappointment in that expectation, still the recollection and relish of those first exercises of faith, of hope, of love, of joy, and peace, have never been lost. In the darkest hours which have since succeeded, in the heaviest trials, and greatest discouragements, I have never gone to my blessed Saviour and God as to a stranger, but always have considered him as my covenant Head, my Lord, my Husband, and Portion, who has united me to himself, and from whom, I am assured, nothing shall be able to separate me. I know whom I have believed, and I am persuaded that He is able to keep, and will keep, that which I have committed unto him against that day.

"The first alarm, respecting a change in my comfortable frames, was occasioned by a sermon I one morning heard the celebrated Whitefield preach. His text was Psalm 40 : 1, 2, 3. In the introduction he said he had intended to preach upon another subject, but this passage was impressed with such power upon his mind, that he was constrained to take it; *and I believe*, said he, *there is one now present for whom God designs this to be a word in season. The young convert, rejoicing in hope, and in a lively frame, expects he will always proceed, with swelling sails, before a propitious gale of consolations: but remember*, said the great preacher, (and I thought he pointedly and solemnly addressed

me,) *that at some period of your life you will come into a situation and exercises, which you will denominate with David, a horrible pit and miry clay; there you will remain until your patience is severely tried. Yet be of good courage: the Lord will bring you out with triumphant songs of deliverance. He will set your feet upon a rock, and establish your goings. Your restoration will be equal to your first joys. Be of good cheer. Look unto Jesus. The victory is sure.* From that hour, I considered this word intended for me, and expected its accomplishment. I knew not what it fully comprehended, but I understood it in part, and was persuaded that I should know the whole. And in the progress of my spiritual warfare, I have experienced it, although I still wait for its highest fulfillment. No word of Scripture has been more constantly, for many years, present to my mind, influential to my heart, or oftener upon my lips in prayer, while patience is performing its perfect work."

It is not known that he ever believed the declaration to be fully accomplished in his own experience; but it had proved a word in season for him. The impression which it made upon his mind was deep and salutary. It put him upon his guard; and was thus probably an important means in the hands of the Spirit, of preserving him to the end of his course, from any very palpable declension from his first love.

The state of his health, for some time after he had retired from the office of Mr. Crannel, was quite alarming to himself and to his friends. He grew weaker every day, a constant pain in his breast, with more or less fever, excited a distressing apprehension that he

was consumptive: so unfavorable altogether were the symptoms of disease, that little hope could be entertained that his life would be prolonged even many months. But at length, in or near the spring of 1765, there were pleasing signs of his convalescence: the pain in his breast, though not wholly removed, was much less severe than it had been; he was able to take daily some moderate exercise; and, with the divine blessing upon this and other means used, he gained strength fast, and was soon again enjoying a good share of health.

About the same time, there was an occurrence which made an indelible impression upon his mind, as it showed a most signal interposition of Divine Providence in his favor. It was truly a remarkable preservation from unseen but impending destruction; and he must be blind, who can not read in it a striking exposition of the proverb, *A man's heart deviseth his way: but the Lord directeth his steps.* A young friend of his, (a brother of the Rev. Elias Van Bunschooten,) whose health, as well as his own, was in a feeble state, having concluded to try the effect of a voyage to one of the West-India Islands, proposed that he should accompany him; and some circumstances concurring to render the proposal very agreeable at the moment, he did not hesitate to accept it. Nay, he was so delighted with the opportunity now presented of taking a trip of the kind, and so confident that he would derive great benefit from it, that he decided upon the matter without previously seeking direction of the Lord, a duty which, afterwards, he seldom omitted upon any occasion. It was understood that he would go; he fully intended

to go; and, as it was expected that we would sail soon, his kind mother provided a number of articles, which she thought he would need at sea. After all the preparations were made for his departure, to the surprise of his friends, *he suddenly gave up the voyage.* This singular step, some no doubt will imagine, proceeded from timidity; but it does not appear, from his own account of it, that he had beforehand apprehended any danger, or anticipated aught but pleasure and a restoration of his health. He could assign no reason for it, save that he had lost all desire to go; he accordingly let his friend sail without him.

When the voyage was nearly completed, two of the crew made an attempt one night to seize the vessel; and, in the prosecution of their diabolical design, all on board, except a little boy, perished by their hands. After perpetrating the horrible deed, they gave themselves up to intoxication, and in this state, while in sight of the Island of St. Thomas, it so happened, providentially for their speedy detection, they ordered the boy to row them ashore. He did so; and then, as soon as out of their power, he informed against them. A vigorous search was instantly made for the wretches. One fled to St. Eustatia, but was there seized and broken upon the wheel. The other, whose name was Anderson, was taken in St. Thomas, sent back for trial to New-York, and here executed "upon an Island in the Bay, near the city, which, from that circumstance, has ever since been called, *Anderson's or Gibbet Island.*"

Had Mr. L. accompanied his friend, speaking after the manner of men, he would never have returned;

and upon hearing of the melancholy event, he was much affected with the thought of his own wonderful deliverance from a tragical death. He saw the protecting hand of a good God; he knew that the Almighty had wrought that change in his inclination, which was the means of saving his life; he therefore blessed the Lord, who had thus seasonably interposed to redeem his life from destruction. It is a circumstance not altogether unworthy of notice, that the Great Being, who determines the bounds of our habitation, so ordered the place of his residence afterwards, that, for a great many years, "Anderson's or Gibbet Island," was frequently before his eyes as a memento of the singular mercy; and never to the day of his death, did he forget it, or relate it to his friends without suitable expressions of gratitude and praise.

It has been said, that he commenced the study of law, with great ardor and untiring diligence, that he constantly read, and thought, and wrote, with a fixed and predominant regard to the honors of the world, for more than two years, or until, by his intense application, he was brought apparently upon the very verge of the grave. After his conversion, this profession, however captivating once, was divested of all its charms. He not only had no relish for it, but even a strong aversion to it; and finding the idea of making this the business of his future life, painful to him, though he said nothing immediately upon the subject, to any of his friends, he determined to turn his attention in another direction. What to pursue in its place, he had not yet decided; and some little time elapsed before he was

relieved from the embarrassment, which, in the interesting state of his mind at this moment, was connected with a decision. He was led, at length, to think of devoting himself to the ministry of the Gospel; and "I began to feel," he says, "even greater ardor for the study of divinity, than I had before entertained for the law; yet here difficulties," he adds, "which seemed insuperable, immediately occurred. My health was still feeble; the pain in my breast was frequently severe: and I could scarcely hope that I should be even equal to the labors inseparable from the ministry of the Gospel."

As the work he was now contemplating is the most momentous and excellent in which a mortal can engage, and one which no man, who has a just impression of its nature and consequences, will lightly think of undertaking; the solicitude, humility, and pious zeal, with which he sought to know what the Lord would have him to do, ought to be fully exhibited.

"But," he goes on to say, "this was only a secondary objection: my principal difficulty arose from another source. As the servant of Christ, I did not dare to engage in any profession or service without being first convinced that it was agreeable to the will of my Divine Master; nor could I form any determination until I had obtained his permission. The duties and office of the ministry of the Gospel especially, opened with such magnitude and high responsibility to my view, that I feared I was wholly unequal, and altogether unworthy of being employed in the sanctuary. I supposed it would be presumption in me to engage in this holy work; and the words, Isa. 1 : 12. *Who hath re-*

quired this at your hand, to tread my courts, were awful and impressive.

"Convinced of the propriety and duty of acknowledging the Lord in all my ways, and particularly in a step of such importance, and believing, that according to his promise, he would direct my paths, I often prayed most fervently to obtain light and direction in this interesting object. Sometimes encouraged to hope that I might proceed, and again cast down and desponding, I resolved to set apart a day, with fasting and prayer, to pour out my heart before the Lord, and plead for his instruction. Upon this solemn occasion, after fervent supplications, reading the word, and serious meditation, I endeavored to arrange the subject; and the better to understand it, in all its bearings, I committed to writing in one column, all the arguments in favor, and in another, all those against it. These I maturely compared and disinterestedly pondered. Especially, I endeavored most accurately to examine my motives and ascertain the end I proposed, if I ever should enter into the ministry. I found in this scrutiny, and was sure there was no deception, that I was solely prompted by a zeal to promote the glory of my Divine Redeemer, by an ardent love for the souls of men, and a desire to bring sinners, by preaching the Gospel, to the obedience of faith. I was conscious that I did not "desire the office of a Bishop" to gratify pride, indolence, or ambition, nor to promote my own personal advantage and profit, for I knew it would be a sacrifice of my secular interests and prospects; but that in sincerity, and before God, it was to labor in His Church; it was to advance the cause of truth and holiness, and

in this service to express my gratitude for redeeming love."

"But such was my fear of rushing inconsiderately and impiously into this solemn work, that I several times repeated these devotional exercises, and again set apart days for that purpose; still under the impression of those awful words, *Who hath required this at your hand, to tread my courts?* Nor did I dare to come to any conclusion, nor would I ever have commenced the study of theology, unless it had pleased the Lord to hear my poor prayers, and convince me it was consistent with his holy will, that I should devote myself to this arduous service.

"I did not expect or desire any immediate revelation, nor did I pray for any extraordinary manifestation. I only wished for a removal of my doubts and fears; for a confirmation of my motives and desires, and, in this way, to obtain a convincing and comfortable token of the divine approbation. Whenever I realized the voice of the Lord *saying, Whom shall I send, and who will go for us?* the reply of my soul was: *Here am I, send me.* Yet still I hesitated to conclude that he would send me, or expect he would honor me with his message. After some weeks spent in these exercises, the result was, that my doubts and fears were all entirely removed, and I began humbly to hope and be persuaded, that I not only might commence in the study, but actually must proceed. Every other door was shut against me, while a sincere desire for this work, from honest and sanctified principles, prevailed; and I could not avoid considering all this as a divine

response, as a gracious word of commission; *and he said go.* From that hour, I never doubted of my duty, but have had incontestable and continual proofs, that my Lord had called me to the ministry, and would in mercy employ me in his vineyard. My only remaining burthen now was, to obtain the spirit of that station; to be furnished with special talents; to be instructed in the truth; and to be rendered faithful."

When he thus relinquished a favorite pursuit which promised the most brilliant temporal advantages; and, after much serious and severe self-examination; after reading, and meditating, and fasting, and praying, again and again, with a view to obtain counsel of the Lord; after carefully arranging and weighing the arguments on both sides, arrived at the full conviction that a necessity was laid upon him to preach the Gospel; there can be no question that he was *indeed* called of God to become an ambassador of the Prince of Peace. And, it is scarce possible to image to one's self a more interesting object than a youth, in the nineteenth year of his age, shut up for hours together in a retired room, that no eye might see, and no ear hear him but God's, and there, upon his bended knees, with all humility and fervor of spirit, seeking to learn of Him, with whom is the residue of the Spirit, whether or not he shall go forward to proclaim the precious tidings of salvation to a dying world. On the other hand how impious, in the eyes of Christians, and how contemptible even in the view of the world, is the conduct of those, who, without giving any evidence of piety, assume the minis-

terial office! To authorize its assumption, the possession of grace, a certain degree of intellectual cultivation, an acquaintance with the system of revealed truth, and the approbation of the Church duly expressed, are indispensable; but, in addition to these things, it is necessary that there be such a drawing of his heart to the work, for the glory of God and the salvation of souls, and such a concurrence of outward providences, as will show satisfactorily to the individual proposing to undertake it, *the approbation of God.* There are many great and good men in the Church, in whose conversion and call to the ministry, as far as known, nothing very striking can be discovered; yet, it is a fact, that, when a person is, in a manner somewhat extraordinary, brought to a knowledge of the truth, is suddenly diverted from a business which he had designed to pursue, and is constrained, contrary to antecedent views and calculations, to devote himself to the ministry of the Gospel, he is subsequently distinguished by a preëminent degree of the divine blessing upon his labors. This appears to be an ordinary procedure of Providence; and the sequel will show, that the Lord was preparing Mr. Livingston for a great work, and made him, through a long life, a burning and shining light in the Church.

The important question being now solved to the satisfaction of his own mind, he deemed it proper at once to acquaint his father with the change that had taken place in his views. For reasons, which it is unneccessary to relate, he was apprehensive that he would not readily be permitted to quit the study of law; but

the result of the disclosure of his wishes was very different from what he had anticipated, and thrilled his heart with delight. His father promptly and cheerfully consented to his commencing the study of theology; and, for his encouragement, added a promise of such pecuniary assistance as he might need in the prosecution of the good design.

CHAPTER III.

THE STATE OF THE CHURCH ABOUT THE YEAR 1765.

THE Reformed Protestant Dutch Church was at this time in an unhappy and critical state. In order properly to set forth Mr. Livingston's situation, and the disinterested and useful offices which he afterwards rendered to the Church, it is necessary to trace the difficulties which existed back to their origin.

Nova Belgia, or New-Netherland, as the part of America settled or claimed by the Hollanders, was originally called, comprehended a large extent of territory. But the earliest settlements of any consequence were made at the head of navigation on the Hudson river, and on the south-west point of the island of Manhattan. For the first few years after Hudson's discovery, in 1609, the Dutch occupants were chiefly traders. It was not until after the incorporation of the Dutch West-India Company, in 1621, that steps were taken to send out agricultural colonists. In the spring of 1623, the work of colonization was effectively begun, and families were soon settled at Manhattan, Fort Orange, and the "Waal-bogt," near Brooklyn. In 1626, Manhattan Island was purchased from the savages for sixty guilders, (about twenty-four dollars,) and Fort Amsterdam was begun on the site now covered

by the houses known as "Bowling Row," near the Battery. The Fort was completed in 1628, at which time the population of Manhattan amounted to two hundred and seventy.

Although the Dutch colonists were allured to the New World chiefly by secular considerations, they did not forget the churches and the schools with which they had been familiar in the fatherland. The established Calvinistic religion of Holland was naturally transplanted to New-Netherland, and the service of the Reformed Dutch Church was formally celebrated the same year that Manhattan was purchased. A spacious room was prepared as a church in the story above the first horse-mill erected on the Island, and, in the absence of a regular clergyman, divine worship was conducted by JAN HUYCK and SEBASTIAN KROL, the two *Krank-besoeckers*, or "Consolers of the Sick." In the Reformed Dutch Church, it is the duty of these officers to assist the ministers in certain services, particularly in reading the creed and the commandments from the baptistery under the pulpit. This custom, which still prevails in Holland, was kept up until recently in most of the Dutch churches here.

Among the manuscripts of Dr. Livingston, there is one containing a few observations upon the Dutch Church, in which he says: "Documents of a——private private nature render it certain that a considerable church was organized in that city, as early as 1619." In another, he affirms, that a document "is still extant, containing the names of members, in full communion, of the Church of New-York, dated 1622."

The 27th article of the charter of "freedoms and ex-

emptions granted to the colonists of New-Netherland," by the West-India Company, passed on the 7th day of June, 1629, enacted, "that the patroons and colonists shall, in particular and in the speediest manner, endeavor to find out ways and means whereby they may support a minister and a schoolmaster, that thus the service of God and zeal for religion may not grow cool and be neglected among them; and that they do for the first procure a comforter for the sick."

In the spring of 1633, the Rev. EVERARDUS BOGARDUS, the first clergyman in New-Netherland, came out from Holland, accompanied by ADAM ROELANDSEN, a schoolmaster. The loft over the mill, in which divine service had been performed since 1626, was now replaced by a plain wooden building, *the first church edifice in New-York*, situated on the East River, in what is now Broad street, between Pearl and Bridge streets. Hard by, a parsonage and a stable were built, for the use of the "Domine," as the clergyman in Holland was familiarly called. This title, which crossed the Atlantic with Bogardus, has survived to the present day among the descendants of the first Dutch settlers in this State.

From this period the Church service was regularly maintained, and the sacraments duly administered by Dutch clergymen. In 1639, a record of baptisms was commenced, which has been continued unbroken down to the present day.

The precise time when a church was formed at Albany, or who was the first minister there, can not now be ascertained; but it scarcely admits of a question that the inhabitants of that place, almost from the

moment of its occupancy, enjoyed the regular ministrations of the Gospel. In the manuscript of Dr. Livingston before referred to, it is said in reference to the Albany settlement: "It is very certain that they had ministers there as early as, if not before, any were in New-York." Prior to the surrender of the colony to Great Britain, in 1664, churches were established in various other parts of New-Netherland, such as Flatbush, New-Utrecht, Flatlands (then New Amersfort) on Long Island, Esopus in the interior, and Bergen in New-Jersey. Within a few years after that surrender, a church was formed in Schenectady, one on Staten Island, three or four in different towns on the Hudson, and several in New-Jersey. The Rev. Mr. Bogardus was succeeded in the pastoral charge of the congregation on Manhattan Island, in 1647, by the Rev. Johannes Backerus, who in 1649 returned to Holland and was succeeded by the Rev. Johannes Megapolensis, to whom the Rev. Samuel Drisius was added as a colleague in 1652. The subsequent ministers, during the remainder of the century, were the Rev. Samuel Megapolensis, Wilhelmus Van Nieuwenhuysen, Henricus Solyns and Gualterus Dubois, who was settled in the year 1699.

These facts show that the original colonists were, in general, men of great moral worth, who did not, upon being transferred to a new country, and far removed from the notice of pious friends, cast off the fear of God and abandon themselves to licentious habits of life. Sensible of the importance of an early, public observance of the worship of God, and cherishing a high regard for the doctrines of the Reformation, as they had

been taught them in Holland, they at once so constituted themselves in a religious, as well as civil respect, as was best calculated to preserve them from degeneracy and to promote both their temporal and spiritual welfare. It was, in their estimation, a measure of no little consequence to the best interests of the colony, to settle among them, as soon as possible, pious and faithful ministers of the Gospel, who should instruct them and their children in divine things, and maintain among them all the ordinances which appertain to the service of God. And whether accompanied or not in their emigration by those of their own choice, subsequent circumstances soon rendered it necessary for them to depend altogether for a supply of *such men*, upon the choice of others. In these circumstances, as they had no connection with any particular classis in the mother country, they very naturally availed themselves of their connection with the West-India Company, whose influence was likely to obtain for them suitable pastors, or at least to secure them against impositions; and this Company, the greater part of whose Directors resided in Amsterdam, as naturally, whenever applications for clerical supplies were received from the colony, availed itself of the advice and assistance of the classis of that city. This way of relieving the exigencies of the churches here, the best, if not the only one practicable at the time, ultimately reduced them to a state of ecclesiastical vassalage, of no short duration, and fraught with the most serious evils. Uniformly receiving their ministers from the Classis of Amsterdam, these churches, though not at first formally connected with it, were very easily brought to consider themselves subject to

its authority. Gratitude for services rendered by the Classis, independent of any influence on the part of their ministers to this end, would dispose them respectfully to submit to its oversight and control; and the result was, in the lapse of time, that, either from gratitude or ministerial influence, or both combined together with the necessities of their situation, submission was yielded as a matter of solemn duty. That it was the interest of the ministers to inculcate and endeavor to secure such submission, must be obvious; but it seems strange, that the Classis encouraged it after a number had been sent over, sufficient of themselves with their several congregations to be formed into a classis. It seems strange, that the Classis of Amsterdam were willing to retain any responsibility in relation to men, whose moral and ministerial conduct they could not inspect, or that they did not take measures, as soon as they were warranted by circumstances, with the Synod of North-Holland, to have a Colonial Classis constituted. The formation of such a Classis, subordinate to the Synod, would certainly have relieved them of a great deal of trouble, and might, in reason, have been judged necessary to the peace and welfare of the colonial churches. And it seems yet more strange, that these churches, suffering as they did, many inconveniences from their servile dependence upon a foreign judicatory, were not prompted, at a very early day, to apply for a local organization with classical powers. But this expedient was not thought of, and for more than a century they continued to receive their supplies from the Classis of Amsterdam, to refer their controversies to it for decision, and implicitly to

obey all its commands. And that Classis, having long had the exclusive management of these foreign concerns, with the approbation or tacit consent of the other judicatories in the Netherlands, or without encountering any interference, was at last supposed to possess a sort of paramount authority. It acquired unlimited power over its American charge. It was invested with an imaginary infallibility, to which almost the same respect was paid that Roman Catholics are wont to show to his Holiness the Pope. The opinion obtained with some, that it was the only legitimate source of ministerial authority, that no ordination was valid, except it had been performed or approved by the *Classis of Amsterdam.*

An instance of this kind of extravagance occurred in Albany, in 1675. It is thus related by Smith, in his History of New-York: "In the year 1675, Nicholas Renslaer, a Dutch clergyman, arrived here. He claimed the manor of Renslaer Wyck, and was recommended (by the Duke of York) to Sir Edmond Andross, for a living in one of the churches at New-York or Albany, probably to serve the Popish cause. Niewenhyt, minister of the Church at Albany, *disputed his right to administer the sacraments, because he had received an Episcopal ordination, and was not approved by the Classis of Amsterdam,* to which the Dutch churches here hold themselves subordinate." The controversy excited a good deal of interest at the time, and in the end was referred to the determination of the Consistory of the Dutch Church at Albany. Opposition to the settlement of Renslaer, under the suspicions entertained of his character and designs, was perfectly justifiable upon the

ground of those suspicions, but not upon that of the supposed invalidity of his ordination. *This*, it is not thought to be derived from *quite* so good a source as the Classis of Amsterdam—and such an opinion would probably find some advocates at the present day—provided he showed a willingness to adopt the standards of the Church, and to put himself under its government, could not fairly be viewed as barring his reception; much less could it be viewed as in itself wholly inefficacious, or conferring no right to administer sealing ordinances. The claim, however, which Niewenhyt, in his zeal, set up in favor of the exclusive validity of Holland ordination, was not more chimerical and absurd than that which in modern times has been advanced, and somewhat strenuously maintained, in favor of the exclusive validity of Episcopal ordination; and though urged in order to defeat a suspected nefarious design, the fact that it was urged, clearly evinces the influence which it was believed the argument would have; and hence, may be seen the ascendency *then* of the Classis of Amsterdam, in the Dutch churches in this country. This ascendency continued unimpaired, and without even the semblance of opposition, until the year 1737, when, for the first time, an attempt was made to form a local convention, to have some general superintendence of ecclesiastical concerns. A few ministers* met in the city of New-York, and agreed upon the plan of a Cœtus, or an assembly of ministers and

* The Rev. G. Dubois, of the city of New-York; the Rev. G. Haeghoort, of Second River; the Rev. B. Freeman, of Long Island; the Rev. C. Van Santvoort, of Staten Island; and the Rev. A. Curtenius, of Hackensack.

elders, to be subordinate to the Classis of Amsterdam.

The plan was submitted to the consideration of the churches; and the following year, at a meeting of ministers and elders* held in the same city, it was formally approved. A copy of it was at once forwarded to Holland, for the approbation of the Classis. But though perfectly inoffensive in all its features, and not intended to weaken, in the least, the authority of the Classis, but merely to afford the brethren opportunities of giving and receiving advice, in cases of difficulty, and of cultivating a good understanding with each other, it seems to have been received with some little presentiment of its future important results. Whether such was the case or not, no answer was returned to the communication for the space of eight or nine years. When the answer came, however, it was a gratifying one to the friends of the plan; and accordingly, in the fall of 1747, the Cœtus was constituted.

The body now formed, it will be recollected, had no power of ordination. Ordination was indeed sometimes performed here, but not independently of the

* *Present.*—The Rev. Mr. Dubois, with two elders, Anthony Rutgers and Abraham Lefferts; the Rev. Mr. Freeman, with two elders, Peter Nevius and Dirk Brinkerhoof; the Rev. Mr. Van Santvoort, with one elder, Goosen Adriance; the Rev. Mr. Haeghoort, with one elder, F. Van Dyck; the Rev. Mr. Curtenius, with one elder, Zabriskie; the Rev. R. Erickson of Nauwesink, with one elder, J. Zutveen; the Rev. J. Bohm, of Philadelphia, with one elder, Snyder; the Rev. Mr. Schuyler, of Schoharie, with one elder, Spies; and the Rev. T. J. FRELINGHUYSEN, of Raritan, (see Appendix B,) with an elder, H. Fisher. The names of the persons constituting this meeting are taken from an article (by the Rev. Dr. T. Romeyn,) in the *Christian's Magazine*

Classis of Amsterdam, their permission to perform it, in any case, being requisite. The Cœtus was not competent to proceed, upon its own motion, to any act of the kind; and for it to have done so, would have been considered a usurpation of power, or high rebellion against the authority of the Mother Church. The Cœtus, in fact, possessed none of the rights or powers which essentially belong to a classis; and it was not long, therefore, before many who looked with the deepest solicitude at the wants of the Church, and faithfully consulted her best interests, became convinced of the necessity of having a more efficient judicatory. This conviction grew stronger daily, and, in the end, induced a proposition to form a regular classis. The proposition was first made in Cœtus, in 1753. It gave rise naturally to considerable discussion, but was approved; and the next year due measures were taken to ascertain the sense of the different churches upon the subject.

The historian, whose words have been more than once cited, who wrote about the time of these occurrences, and upon the spot, speaking of the Low Dutch congregations, says: "With respect to government, they are, in principle, Presbyterians, but yet hold themselves in subordination to the Classis of Amsterdam, who sometimes permit, and at other times refuse them the power of ordination. Some of their ministers consider such a subjection as anti-constitutional; and hence, in several of their late annual conventions, at New-York, called the Cœtus, some debates have arisen among them, the majority being inclined to erect a classis, or ecclesiastical judicatory, here, for the gov-

ernment of their churches. Those of their ministers, who are natives of Europe, are, in general, averse to the project. The expense attending the ordination of their candidates in Holland, and the reference of their disputes to the Classis of Amsterdam, is very considerable; and with what consequences the interruption of their correspondence with the European Dutch would be attended, in case of a war, well deserves their consideration."

Reasons, other than those enumerated by this author, had their influence in favor of the establishment of an independent classis. It was not a little mortifying to several friends of the Church, that congregations should still be compelled to send to Holland for ministers, when the few who had been ordained here were found to be quite as acceptable and useful, as their European brethren, and when others, of undoubted piety and sufficient talents, stood ready to become candidates for the ministry, as soon as the way should be fairly opened to a domestic ordination. Besides, the foreign Classis, not knowing exactly the character and circumstances of every vacancy, was not always the most happy in the selection of a supply, nor, indeed, always the most promptly attentive to a request for one. It often happened that after the transmission of a call a vacancy remained for years without the regular ministrations of the Gospel. The proposal now under consideration, was, therefore, very popular in many parts of the Church. The idea of throwing off a yoke, which both they and their fathers had long been unable to bear, and of governing themselves, was no sooner suggested than it suddenly spread, and arrayed in the sup-

port of itself a number of congregations and of ministers, both European and native, who cherished a proper sense of their own rights, and a disposition to promote, at all hazards, the welfare of the Church.

The measures pursued to carry this new plan into operation, and the patronage it received, alarmed the adherents of the Classis of Amsterdam, and they speedily commenced a course of the most determined and active opposition.

They met first in 1755; and, to be distinguished from the friends of an independent Classis, who retained the old name of CŒTUS, they called themselves CONFERENTIE.*

In point of numerical strength, the parties were about equal to each other: in other respects, there was a marked difference between them, the former excelling in "practical preaching, zeal, and industry," the latter having the greatest share of learning. The two bodies, now completely organized and prepared for war, took their stand against each other, with evidences of resolution and feeling, which foreboded a long, obstinate, and dreadful conflict; and such, in fact, it proved. "The peace" (we quote from the *Christian's Magazine*) "of the churches was destroyed. Not only neighboring ministers and congregations were at variance; but, in many places, the same congregation was divided; and in those instances in which the numbers, or the influential characters on different sides, were nearly equal, the consequences became very deplorable. Houses of

* The ministers of this party were the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, Van Der Linde, Schuyler, Van Sinderin, Rubel, Freyenmoet, Kock, Kern, and Rysdyck.

worship were locked by one part of the congregation against the other. Tumults on the Lord's day, at the doors of the churches, were frequent. Quarrels respecting the services, and the contending claims of different ministers and people, often took place. Preachers were sometimes assaulted in the pulpits, and public worship either disturbed or terminated by violence. In these attacks the *Conferentie* party were considered as the most vehement and outrageous. But, on both sides, a furious and intemperate zeal prompted many to excesses which were a disgrace to the Christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting."

For about fifteen years, this unhappy controversy was maintained with all the virulence of party spirit, producing, in many places, the most disastrous effects. "The more moderate and prudent members of both parties" (to quote again from the *Christian's Magazine*) "were greatly grieved to find matters carried to such extremes. They perceived the mischief which this violence was daily producing, and foresaw the ruin to their Church which was impending; but were at a loss for an adequate remedy. To allay the bitterness of prejudices, which had been cherished for many years, and had become deeply inveterate; to heal a breach which was now so wide, and was daily growing wider and more unmanageable, required a combination of concurring causes, which were not easily produced nor brought into action. Each party tenaciously held its own principles, and refused to yield or compromise. No umpire could be found who was competent to decide, or who could expect obedience to his decision.

The separation appeared to be without remedy; hope was expiring; and many valuable members, who abhorred discord, and could no longer sustain the evils which it produced, now left the Church and joined other denominations."

Such was the distracted and perilous state of the Dutch Church, under the baneful influence of this dispute, at the time when Mr. Livingston, after much serious deliberation, and earnest prayer to God for direction, believed it was his duty to commence the study of theology.

And the reader is requested to bear in memory, the alienation, bitterness, and open violence, now so prevalent; the ruin, the utter extinction of the Church, which it was feared would inevitably follow, ere long, as the effect of *this unholy strife;* and he will see, in the course of the ensuing narrative, how wisely and wonderfully after the lapse of nearly a century, God, in his providence, recompensed the Christian sympathies and attentions of the Church of Holland towards the pious John Livingston of Ancrum, whom, when an exile, it received and cherished, by rendering a *descendant of his* an invaluable blessing to a portion of the same Church when *tossed with tempest*, and apparently upon the brink of destruction. And, as it is likely that this portion of the Church, though in a distant country, comprehended within its pale some of the lineal descendants of the particular Dutch friends of that persecuted and holy man, it will not be unreasonable to imagine, that in return for the friendship shown him, such descendants were in some way personally benefited, through the honored instrumentality of *his* descendant.

Bread cast upon the waters shall be found after many days. A cup of cold water given to one because he belongs to Christ, shall not lose its reward.

But there was another event of the day, which, as being connected with much that will appear in a subsequent chapter, and forming a signal epoch in the annals of the Church, deserves to be brought distinctly under the notice of the reader. This was the introduction of the English language in the service of the sanctuary. Until 1664, while the colony was under the Dutch government, the Dutch language was, of course, the only one in general use; but long after it was in the possession of Great Britain, as the Dutch inhabitants were by far the most numerous, their language still continued to prevail. They used it in their schools, in their public worship, in transacting their ordinary business; and, in fact, for more than a century, when the English was quite familiar to them, such was their attachment to their mother tongue, that they spoke it habitually in their families. But, notwithstanding their pains to preserve it, by the combined influence of many agents and circumstances, it began at length to decline, and, at last, went into entire disuse. The causes of this decline, and of the final predominance of the English language in the province, can be easily traced.

"As the greatest part of this province consisted of Dutch inhabitants," says Judge Smith, "all our Governors thought it good policy to encourage English preachers and schoolmasters in the colony. No man could be more bent upon such a project than Fletcher, a bigot to the Episcopal form of Church Government.

He accordingly recommended this matter to the Assembly, on his first arrival, as well as at their present meeting. The House, from their attachment to the Dutch language, and the model of the Church of Holland, secured by one of the articles of surrender, were entirely disinclined to the scheme, which occasioned a warm rebuke from the Governor in his speech at the close of the session." At the next meeting of the Assembly, in September, 1693, a bill *was passed in compliance with his wishes*, "for settling a ministry, and was sent up to the Governor and Council, who immediately returned it with an amendment, to vest his excellency with an episcopal power of inducting every incumbent, adding to that part of the bill, near the end, which gave the right of presentation to the people, these words, *and presented to the Governor to be approved and collated.* The House declined to consent to the addition, and immediately returned the bill, praying--*that it may pass without the amendment, having in the drawing of the bill had a due regard to that pious intent of settling a ministry, for the benefit of the people.*"

According to this act, a certain number of vestrymen and church-wardens must be annually elected in the city and county of New-York, and in the counties of West-Chester, Queen's, and Richmond, to choose "a good and sufficient Protestant minister" for each district; and, for the support of the minister so chosen, they were authorized to levy upon each district a certain sum, to be paid by the inhabitants, of all denominations. The act itself made no invidious distinction between ministers of different denominations; but it was interpreted as allowing of the choice only of

those of the Episcopal Church. A construction so disingenuous and unwarrantable, naturally provoked much dissatisfaction in the community; and in April, 1695, a petition having been presented upon the subject, the Assembly declared it to be their opinion, "that the vestry-men and church-wardens have power to call a dissenting Protestant minister, and that he is to be paid and maintained as the act directs. The intent of this petition," adds the historian, "was to refute an opinion which prevailed, that the late ministry act was made for the sole benefit of Episcopal clergymen."* The popular discontent was not quieted, however, by this manœuvre; it was a mere piece of finesse; for, whatever was the power of vestry-men and church-wardens in the matter, *under their auspices* the operation of the law was sure to be what it had been, and what, no doubt, the crafty Governor intended it should be—*solely in favor of such clergymen;* and thus the Episcopal Church was established and supported for near a century, in the counties abovementioned. Before this law was enacted, the Dutch Church was by far the most distinguished of any in the colony, alike in numbers, in wealth, and in respectability. But as soon as the Episcopal Church was made so prominently an object of government favor, the Dutch lost some supporters, as a natural consequence of the inducements then held out to defection.

With this concurred several other circumstances to give a decided prominence to the use of the English language. It was employed in the business of the government and of the civil courts; English families were

* See Smith's Hist., pages 137–143, and Chris. Mag.

continually multiplying; English schools were established; the trade with English merchants increased a friendly intercourse with the adjacent English provinces was maintained; intermarriages with the Dutch inhabitants were not infrequent. Hence it became fashionable and even necessary to cultivate an acquaintance with this tongue, and it is not improbable that a view to this object led many at first to attend the Episcopal Church, who afterwards became fully identified with that Church. After the lapse of some years, the predominance of the English became so marked that many of the young people, particularly in the city of New-York, who had grown up in the constant use of it, could no longer sit with profit under *Dutch* preaching, and, therefore, desired that the former might be adopted in the public worship of God. Unwilling to leave the Church of their fathers, the Church in which they had been baptized, and to which they felt much attached, they ventured to urge the propriety and necessity of a substitution of the English for the Dutch language.

This request was very natural and proper. "The Dutch congregation," to use the words of Smith, a contemporary historian, "is more numerous than any other, but as the language becomes disused, it is *much diminished;* and, unless they change their worship into the English tongue, must soon suffer a total dissipation." Some respectable families had already left it on account of the language, and united with other churches: but still so infatuated were many, especially of the aged part of the Church, with the notion that its very existence depended upon the continuance of the language,

thos the request now made was received with indigna-
inge and resisted to the utmost. They feared that the
muc ⁊sed suppression of the language, if effected, would
169 ssarily involve, in time, the loss of the doctrines,
ject, node of worship, the government, the very name
the ⁊e Church; and there is reason to believe that the
a dis sition to it was fomented by the interference of the
paid h ministers, who, as they could not officiate in the
this English language, were not a little uneasy at the prospect
of its introduction. The opposition assumed, at length, a
malignant and violent aspect, which induced more of the
congregation that had no relish for scenes of animosity
and discord, to go over to other Christian societies; and
at this important juncture, when it was evident that
something must be done to gratify the friends of a
change, and also, if possible, to terminate the unhappy
dispute, or the congregation "suffer a total dissipation,"
the consistory resolved to call a minister to preach in
the English language.

This was a decisive measure, one which teemed with
the most momentous consequences to the future welfare
of the Church, but which, though it had to encounter a
warm and determined hostility, was agreed upon with
singular moderation and prudence. The Consistory
had been accused of unfriendliness to the Dutch Church,
in meditating such a measure, or in showing any dis-
position to favor the views of the English party; and,
as they knew that there were English Churches in
some cities of the United Netherlands, in connection
with the national Established Church, they, to evince
their attachment to the Church, and by this means to
restore peace, resolved, not merely to call a minister to

preach in the English language, but to call one *from Holland*, through the medium of the Classis of Amsterdam. Accordingly they prepared a blank call and inclosed it in a letter to the Classis, requesting that the call might be properly filled up, and put into the hands of the individual whom that body should deem qualified for the station. Upon the receipt of this letter, the Classis very promptly complied with the request it contained, and sent the call to *Mr. Archibald Laidlie*, then a minister of the English Church, at Vlissingen, (or Flushing,) in Zealand, and a member of the Classis of *Walcheren*. A more judicious and happy selection could not have been made; and it was due to the special guidance of the Great Head of the Church, as the event proved.

Mr. Laidlie was a native of Scotland, (born in 1727,) and received his education in the University of Edinburgh. In 1759, he settled at Flushing; and, during his ministry in the church of that place, which continued a little over four years, he was highly esteemed for his enlightened and active zeal in the service of his Master, for his extensive attainments in theology and general literature, and for his warm attachment to all the doctrines of grace. He received and accepted the call from New-York, in November, 1763; and arrived at that city the latter part of the March following. A fortnight after his arrival, April 15, 1764, having been duly recognized as one of the ministers of the Dutch Church, he preached his first sermon—the first ever delivered in the English language in the Dutch church—to a very crowded and devoutly attentive auditory. The text was 2 Cor. 5 : 11—*Knowing the terror of the*

Lord, we persuade men. The wishes of a large majority of the congregation were now accomplished. God, in mercy, had heard their prayers, and granted them English preaching; and, what rendered the boon peculiarly gratifying, there was good evidence that the preacher who had been sent to them was truly a man after God's own heart. It was, therefore, a season of thanksgiving and praise in their habitations, long gratefully remembered. It has been said, and the anecdote shows the warm and kindly feelings with which the ministrations of this eminent servant of Christ were regarded, that some pious aged persons gathered around him at the close of a prayer-meeting one evening, when he had been fervently addressing the Throne of Grace, and said to him: "Ah! Dominie, we offered up many an earnest prayer in *Dutch*, for your coming among us; and truly the Lord has heard us in *English*, and has sent you to us."

The venerable subject of this Memoir, in one of his private papers, thus speaks of Mr. Laidlie: "He was a very acceptable preacher; bold and authoritative, commanding respect, fear, and love. The wicked trembled when he announced the terrors of the Lord, while the lambs of the flock were nourished and comforted, when he displayed the grace, care, and faithfulness of their divine and good Shepherd. He was much delighted with, and attached to, the Church Catechism; he had studied it with great diligence, and prepared excellent lectures upon every section of that precious standard of evangelical truths. By this study he became a learned and sound divine, and recommended himself greatly to the Church. In his labors,

preaching, catechising, and visiting the congregation, he was indefatigable. He was the first who was called expressly to preach English in the Dutch Church in America. A revival of religion then commenced; the Church prospered, and the blessing of the Lord was abundantly experienced under his ministry." The writer has often heard an aged saint, who recurred with evident satisfaction to the hours she had spent under the preaching or catechetical instructions of this man of God, tell of the revival here alluded to; and, from her representation, it must have been a powerful and glorious work of the Spirit.

From traditionary and other accounts, it appears that Dr. Laidlie (now made a Doctor in Divinity by the college at Princeton) was a man not only of ardent piety and remarkable public talents, but also of more than common discernment and prudence; possessing precisely those qualities, the exercise of which, in his difficult situation, was indispensably necessary to the enjoyment of much comfort, or to extensive usefulness. Coming into the Church at a time when the collision of opinions and interests between the two great parties, the *Cœtus* and *Conferentie,* was at its height; and connected with a congregation, which was in a state of very excited dissension, in consequence of his settlement among them as an *English preacher*, it behooved him to look well to his goings; and he did so look to them. He was plain and affectionate in all his deportment; he complied with the existing practice of the Church in the most trivial things; he treated with the utmost respect the patrons of the Dutch language; he studied peace; and made it evident to all, in his public

ministrations and private conversation, that his predominant desire was to win souls to Christ. It was his happiness, therefore, to enjoy in a very high degree, the esteem and confidence of the congregation which he served, and of the Christian community at large. But beloved as was Dr. Laidlie, and successful as had been his ministry in the city from the moment of its commencement, there still remained those whom a blind and invincible attachment to the Dutch language incited to a course of conduct exceedingly blameworthy in itself, and, in no small degree, vexatious to the Church. They were not to be reconciled to the innovation; nay, seemingly the more chagrined, the more popular it appeared to be, they were incessant in their efforts to obtain such a preponderance in the government of the Church, or such a triumph over the Consistory in a civil suit, which had been instituted against that body for a supposed illegal act, as would give them the power of exploding it.

The nature of the suit alluded to, which, though commenced nearly two years before, was yet undecided, and which must be noticed a second and a third time in the succeeding pages, as involving the final settlement of the question relative to the language, it is proper should be here briefly but distinctly stated.

Soon after the blank call was sent to Holland, the principal opponents of the measure concerted among themselves a plan for turning out of office those that had given it their support, and putting in men who would endeavor, at once, to nullify all the proceedings in the case. In order to carry these designs, it was proposed that at the next election, the *members in full*

communion, a majority of whom they believed was on their side, should choose the new Consistory in contravention to a long immemorial practice of the Church, or, at least, assert their right to do so; and, in the event of its being denied, immediately seek redress in a court of justice. Accordingly, in the ensuing October, when the election was held, the right was claimed, in due form, by a Mr. Abel Hardenbrook, who offered to vote upon the occasion. The vote was of course rejected, and that rejection was made, without any delay, the ground of a judicial process.

The English language ought, in reality, to have been introduced into the Dutch Church fifty years* sooner than it was; and would have been introduced, if the future prosperity of the Church had been properly consulted. And, though the fathers of the Church, some of whom were truly pious and excellent persons, were excusable for opposing the change, prior to the adoption of any measures to settle an English preacher, since they honestly believed that it would lead to deplorable results; it may seem strange, that after a call was actually sent to Holland, they should try to break

* Dr. Livingston thought it should have been introduced an hundred years before. Mr. P. V. B. Livingston, a respectable relative of his, in a letter dated February 1769, writing on the subject says: "Had this been done in this city thirty years ago, the Dutch congregation would have been much more numerous than it is now. The greatest part of the Episcopal Church consists of accessions they have made from the Dutch Church." He adds, that though the Dutch was his mother tongue—the first language he had been taught, and was still spoken by him with ease, he could not understand a Dutch sermon half as well as he could an English one, and that as for his children, "there was not one that understood a sentence in Dutch."

down an old established custom, and show such a determined purpose to maintain the stand they had taken.

It is still more surprising that, besides the other motives which ought to have had some influence upon them, the spiritual welfare of their children, who understood, as was admitted, very little of Dutch sermons, did not constrain them to acquiesce in the decision of the constituted authority of the Church. But the conduct of the best of men is sometimes unaccountably inconsistent with the principles they profess; and great allowance must be made for the force of old and rooted prejudices. Besides, there are ever those whose interest prompts them to take advantage of the weakness of others, to inflame their passions, and to provoke them to deeds which must issue in shame and regret.

Some of those most offended at the introduction of the English language, after finding their opposition fruitless, left the Dutch Church and connected themselves with the Episcopal, saying: "If we must have English, we will have all English." Among these were many of the most honored families of the city, the Stuyvesants, the Clarksons, the Van Wagenens, the Livingstons, the Schermerhorns, and others.

CHAPTER IV.

CIRCUMSTANCES RELATING TO HIS THEOLOGICAL STUDIES, AND TO THE CHURCH OF NEW-YORK.

A.D. 1765–1767.

THE state of the Dutch Church in America, at the time when Mr. Livingston thought of entering upon the study of divinity was not such, it must be confessed, as was likely to excite in him the least inclination to become one of *her* ministers. The great schism that existed, the hatred and turmoil so prevalent in consequence, the difficulty of obtaining ordination, his ignorance of the language then used in divine service in every part of the Church, except a single congregation—for, owing to the education he had received, he was not at all familiar with it; these were discouragements which, it is natural to imagine, would have determined him, *without hesitation*, to join some other denomination of Christians. But he did hesitate, notwithstanding: and *he decided, eventually, to continue in the Church.*

Nor was there any *bigotry* in this decision; it was rather magnanimous. His heart glowed with Christian charity. He detested the spirit that regards any eccle-

siastical line of demarcation as the boundary beyond which the operations of saving grace must necessarily cease, or the blind zeal which debars from a participation in the benefits of salvation, all who are without the pale of a particular church. He believed that the exercise of that faith in Christ, which is the effect of a divine influence upon the heart, and not the mere fact of belonging to a church, however pure its doctrines, or primitive its government, secured heaven to a sinner; and, therefore, that all of every name, having that faith, and worshipping in spirit and truth, were of the number of God's precious people, and would be saved. Still, as he observed some difference in the distinctive peculiarities of the several denominations, whose standards included substantially the same articles of faith, he deemed it proper, before making any positive arrangements for his future studies to satisfy himself which church was, in every respect, the most comformable to the model presented in the word of God, and in which he would have the fairest prospect of usefulness. The inquiry was one of great importance; and the result showed, that he had sought in it only the testimony of a good conscience. Those very circumstances, which almost any other youth similarly situated, would have viewed as conveying a *command* of Providence to leave the Dutch Church, he viewed as laying him under an obligation, in some measure, to remain in it. So far from having a discouraging effect, they had, on the contrary, a powerful influence in producing the resolution which he finally adopted. In the manuscript, from which extracts have already been made, he thus relates the reasons of this preference.

"When the main question respecting my engagement in the ministry was decided, another of no small magnitude arose, upon which it was necessary with caution and good conscience, to determine. This was, to what denomination of Christians duty prompted an attachment, or in which Church I ought to minister. The Episcopalian, Presbyterian, and Dutch, were the only three among which a selection was to be made. In regard to the *Episcopalians*, I considered them as very respectable, and supposed their doctrines, as expressed in their articles of faith and liturgy, to be sound and excellent; but I was under the impression that those doctrines were not cordially maintained, certainly not generally preached by the ministers of that Church, and that I could not, therefore, hold a cheerful communion with them. Besides, their ceremonies, repetitions, and what I thought to be an unmeaning and improper parade in worship, lessened my admiration for them; while their Popish bigotry in favor of a monarchical government of their Church, with their frivolous affectation of superiority above other denominations, to whom, in many respects, they were vastly inferior, exceedingly disgusted me. To their own master I left them, but I did not wish to join them. In the *Presbyterian* Church I had been often instructed and edified. Their doctrines were pure, and their preaching was evangelical and practical. Their mode of worship appeared to be consistent with the spirituality, simplicity, and dignity of the New Testament Dispensation, and their form of government was founded upon that principle of equality which the Lord Jesus established among the ministers of his Church. I could have joined

the Presbyterian Church with great freedom, and would have done so, had not motives occurred which induced me to prefer the *Dutch Church*. My parents were members, in full communion, of the Reformed Dutch Church; I was baptized in that Church, and thus a member of it, although not yet in full communion; and, in my estimation, the doctrines, worship, and government of the Church, were pure and evangelical. This decided the inquiry, and convinced me, that as I had already belonged to a Church which was equal in its purity to any in the world, it was my duty to remain in it, and consecrate my future service in that connection and denomination."

"There was another motive which, imperceptibly, yet powerfully inclined me to this determination. An unhappy schism and controversy had, for several years, subsisted in the Dutch Churches in America, which, unless soon suppressed, threatened the annihilation of that whole denomination. The precise grounds of the dispute, or the best means of reconciling the contending parties, I had not then completely surveyed. The existing facts, however, were notorious and afflictive; and I understood enough to convince me of the inevitable ruin which was impending, and must soon be experienced, if those dissensions were not healed. For the restoration of peace and prosperity in this distinguished portion of the Lord's vineyard, I felt an ardent desire; and it was powerfully impressed upon my mind, that God would render me, however unworthy and unfit for that arduous work, an instrument in his hand to compromise and heal these dissensions, and raise the reputation and establish the dignity and usefulness of

the Dutch Church in America. In what way these great objects were to be effected, or how the Lord would prepare, and afterwards employ me for that purpose, I did not know, nor did this excite any diffidence or uneasiness. The point was settled in my mind, and I was fully persuaded it would be accomplished. This removed all further hesitation, and fixed my determination to abide in my own Church. The posterior dealings of Divine Providence, and the gracious fulfillment of my expectations, have afforded me abundant evidence that my choice has been crowned with the divine approbation."

The impression which it appears he had, that he would be made in some way instrumental in restoring peace to the Church, and which was so strong as to *fix his determination* to abide in it, some probably would pronounce "the baseless fabric of a vision," or a mere whim of self-importance; but it was plainly neither. It would have been little less than perfect idiocy for him, under the influence of ambition and conceit, to select for pursuit an object of such precarious attainment. Something more obviously practicable, something environed with fewer difficulties, and not quite so contingent in its nature would have been aimed at. He would rather have fixed his eyes upon the plain pathway to comfort, usefulness, and honorable distinction, then presented in either the Presbyterian or Episcopal Church. The impression, it is believed, therefore, was from God; and the determination he formed, was, all things considered, an evidence of genuine humility, and of a sincere desire to promote the divine glory.

Mr. Livingston having now (in the spring of 1765) in a good measure recovered his health, occupied much of his time in reading historical, poetical, and other works, calculated to improve him in general and polite literature. Among the authors that engaged his attention was Shakspeare; but he had no relish for dramatic performances. And it will not be amiss, perhaps, though it be a slight infringement of the continuity of the present narrative, to insert here his sentiments upon the subject of the Theatre. They are exceedingly just, and to some readers of these pages, may administer seasonable and salutary counsel, since the theatre is a place to which it is but too fashionable for persons of every age to resort.

"I was early convinced," he says, "that the theatre, whatever modifications it might promise, and how innocent soever it might prove to some, who, burdened with business, seek a relaxation at the play-house, was, in fact, in its very scope and natural influence, the nursery of vice, and ruinous to youth; that it produced dangerous temptations; dissipated the mind from serious exercises; and, in its whole apparatus of show, drapery, noise, and insinuating scenes, was inimical to that rigid virtue, that strict industry, and those sober and prudent sentiments and habits, which every youth ought to study and maintain. I was confident that the frequent and vain and wicked invocation of the divine name; the irreligious, indelicate, and even obscene insinuations; the avowed provocatives to unsanctified passions; and, at best, the vulgar and foolish subjects with which the drama, especially the comic, abounds, render it unworthy the approbation of a well-

informed, and especially of a pious mind, and wholly improper to be honored with the presence and countenance of a real Christian. He whose heart is renewed, who loves a holy God, and trembles at his word; who is devoted to the Saviour that died to redeem him from a world which lieth in wickedness, and who prays daily to be kept from temptation, will not go to the play-house. Unconverted men, even those who have the form of godliness, but are destitute of its power, may think it strange that the Lord's people do not run with them to the same excess of dissipation and amusements. But, if it should ever please God to bring those men to a correct knowledge of their own vile and deceitful hearts, and make them anxious to be saved from their sins, through a crucified Redeemer, they will readily know and acknowledge that a play-house is inimical to their devotion, and fatal to their peace. They will cordially unite with all sincere penitents in disapproving the theatre; and without being swayed or overawed by the interested or deluded sons of pleasure, will pronounce the play-house to be the most pernicious institution that exists in civilized and polished society. They will condemn it as the greatest enemy to the religion of the holy Jesus, and wonder that it is suffered to prevail, or meets with patrons in nations who are called after the name of Christ."

"My early aversion to the theatre has increased and been corroborated by painful observation. I have known several hopeful youths of respectable connections, who might have been an honor to their families, and a blessing to the community, to be totally ruined by their early attachment to the play-house. Their

corruption commenced with their attendance at the theatre. There they formed an acquaintance with low and unworthy characters; there, under its baneful influence, they grew indolent and dissipated, impatient of study and close application to any business; and, in the issue, they became some of them insipid and useless drones and coxcombs, many of them final victims to intemperance, and all of them a grief to their parents." The truth of this testimony will not be called in question by any who were acquainted personally with the witness, or know the pure and elevated character he sustained; and it is earnestly desired that it may prove the means of turning the feet of some from a house which *is the way to hell, going down to the chambers of death.*

To return to the narrative; Mr. Livingston, it was stated, as soon as he found himself convalescent, engaged in an extensive course of reading. Nothing occurred after this worthy of particular notice, till he had his first interview with the excellent Laidlie, which took place some time in the following summer, and proved the commencement of a cordial, unreserved, and lasting intimacy between them. At this interview, it is presumed, he disclosed his purpose to consecrate himself to the ministry of reconciliation. Whether the disclosure was made then, or afterwards, the good Doctor, knowing the labors connected with the sacred employment, and perceiving his young friend to be in feeble health, at first seemed to doubt as to the advice it would be proper for him to give in the case; but he did not doubt long. Mr. Livingston soon convinced him

that the purpose was not to be abandoned on the ground of the present state of his health, that he had fully made up his mind to attempt the prosecution of it, leaving the event with God and, at the same time, cherishing a confident hope that health would be given, and whatever else he might need. Upon the appearance of such piety, and zeal, and trust in God, Dr. Laidlie at once encouraged him to make the attempt, and suggested that it would be to his advantage to go to Europe, and to prosecute his theological studies in one of the celebrated Universities of Holland. The suggestion was received with due respect. He had wished to visit that country, before this conversation took place, that he might attempt the removal of the grievances which had produced the unhappy breach here; being persuaded that if he could inform the ministers of Amsterdam of the precise state of these churches, something would be done for their benefit; and now, that another inducement to go there was presented, he thought, if there should be such a concurrence of circumstances as to show him that Providence approved it, he would undertake the voyage.

In July, he took the degree of master of arts; and the succeeding winter he spent in the city of New-York. The society of Dr. Laidlie, and other pious friends which he daily enjoyed; the religious meetings he frequented; and the accurate and extensive knowledge he acquired of the affairs of the Church during this season, rendered it both a pleasant and useful winter to him; and the sojourn was highly necessary in reference to the important object in contemplation.

Finding in the spring his health considerably im-

proved, and his father having cheerfully consented to his receiving a foreign education for the ministry, as also to defray all the charges which might attend it, he resolved to cross the Atlantic. On the twelfth of May, 1766, every suitable preparation being made, he bade adieu to relatives and friends, and set sail for Amsterdam. He was now within a few weeks of the *twentieth* year of his age; and his youth, his delicate health, the object which he had in view in venturing upon the voyage, and other circumstances, imparted to the event, in the eyes of many, a peculiar and touching interest. Some of the New-York congregation already cherished the hope that he would, at a proper time, return to labor among them in holy things. The intercourse of a few months had given them a favorable opinion of his piety and talents, and he departed with their fervent prayers to Heaven in his behalf. He had a tolerably pleasant voyage. That Almighty Being, who holds the winds in his fists, and the waters in the hollow of his hand, protected his young servant from dangers, and conveyed him safely to his particular destination. Once, indeed, the vessel when sailing up the British Channel, was in quite a perilous situation. The captain had been unable, owing to cloudy weather, to take an observation for several days; and, mistaking the part of the Channel where he was, unwittingly got on the coast of France, very near the shore. The vessel was in imminent danger of being wrecked; but just then, a kind Providence sent a favorable wind, which wafted her in a few hours abreast of Dover.

On the twentieth of June, or in thirty-nine days after leaving New-York, he arrived at Amsterdam. The

attentions he now received from the several individuals to whom he had brought letters of recommendation, were of the most gratifying kind. To Mr. J. Chabonell, on the Keyser's Graft, whose house, on his arrival, at the particular request of that gentleman, he made his home; to Mr. Daniel Crommelin and his sons; to Mr. Van Haerlingen; and to Mr. Anthony Van Rensselaer, with whom he afterwards abode whenever he visited Amsterdam, he felt himself much indebted. The kindness of these generous Hollanders, especially of the family of Mr. Van Rensselaer, he could never forget.

Almost immediately upon his arrival, he endeavored to learn where he could most advantageously settle himself, to pursue his theological studies; and the information given him by the intelligent persons with whom he conversed, very soon determined the question in favor of the University of *Utrecht*. The universities of Leyden and Groningen had a high reputation; but the preëminence in public opinion, he found, belonged to the one at Utrecht. Here was a man who, in the department of theology, had no compeer in the country, Professor G. Bonnet. For piety, eloquence, and learning, he was decidedly the most distinguished professor in Holland; and when Mr. Livingston became satisfied of the fact, he did not hesitate to fix upon Utrecht as the place of his future residence.

In all the universities of Holland, it is customary to have a long vacation, (from May to October,) and it being now the season of the vacation, he did not proceed immediately to the University, but tarried a few weeks in Amsterdam, cultivating an acquaintance with a num-

ber of godly persons. The time was well spent. He was introduced into just such society as suited his taste—that of warm-hearted and intelligent Christians—and he derived from it important spiritual benefit. These strangers proved, indeed, helpers of his faith and joy. They received him with much Christian frankness and love, and their conversation was pleasing, spiritual, and instructive. But it will readily be supposed that, unaccustomed to speak the language, he would be unable to maintain a conversation in it. He had a friend, however, who could act the part of an interpreter, and who accompanied him in his visits for a while; and having often heard the Dutch spoken in America, he soon acquired a knowledge of it sufficient for a little pious discourse.

In a village called *Tienhoven*, not far from Amsterdam, there lived a venerable servant of Christ, whose name was *Schorelenburgh*, greatly beloved, and much talked of as a person of more than ordinary experience in religion. He had been more than fifty years the minister of that place, and such was the respect in which his character was held that, from far and near, many who were asking the way to Zion, or walking in spiritual darkness, came to him for counsel. Mr. Livingston had a great desire to see this aged and celebrated disciple; and, one day, Mr. Frans Van Haerlingen, the interpreting friend alluded to, went with him to Tienhoven, and introduced him to Mr. Schorelenburgh. He was highly gratified with the excursion. The judicious and affectionate conversation of the matured saint, who seemed prepared to depart at any moment, "with hands fastened on the skies,"

had a happy influence upon his mind, and he left him with mingled emotions of veneration and love, feeling that he had found a father, to whom in seasons of gloom he could freely repair for advice and comfort.

At a suitable time, he went to Utrecht. Upon his arrival here, he was introduced to an American gentleman, Mr. Henry Peterson, an established and respectable merchant of the city, who invited him to his house, and hospitably entertained him until he could provide himself with convenient lodgings. Professor *Bonnet* gave him a very friendly reception. This distinguished person, with official dignity appears to have united great suavity of manners; and his deportment to the young stranger was so kind and paternal, that it excited in him much filial affection and confidence. Mr. Livingston regarded his professor as a sincere friend, which he truly was; and, having such a friend to consult, he evinced, at the very commencement of his university career, *a prudence* that is rarely met with in a youth but twenty years of age. He would form no intimacies; nay, he carefully avoided all advances made to him for acquaintance, until he had the advice of the Professor, or knew from him the character of the persons who sought his company. This was a wise precaution. It had the effect which he desired. It kept him a stranger to those whose companionship could not fail to injure him; and it was the means of leading him into some of the most respectable society, both of the city and of the university. The prudence discovered in this fact constituted in after-life one of his most prominent characteristics.

While he was preparing to attend the lectures of the

approaching session, a circumstance occurred, which shows how the steps of a good man are ordered by the Lord, and how the smallest incidents are often connected with the richest and happiest experience of the Christian. During his voyage and stay in Amsterdam, Mr. Livingston had enjoyed a very comfortable frame of mind. His spiritual exercises had been lively and pleasant, and he had cherished a confident hope that the Lord would preserve his health, and enable him to pursue, with vigor and diligence, the studies upon which he designed to enter. But, a short time previous to the commencement of the lectures, he became much dejected, owing to the return, with some severity, of the old pain in his breast. Finding himself again afflicted with a complaint which had once menaced him with an early death, and apprehending its continuance, he began to think that he would be compelled to abandon his object, and to feel very sensibly the loneliness of his situation, in the midst of strangers. The depression of his spirits in consequence was very great; and that he might open his heart to a friend, who would probably say something to comfort him, he determined to make another visit to the venerable Schorelenburgh. Accordingly, he rode one day to Tienhoven. Soon after he had entered the good man's dwelling, and the usual salutations had passed between them, Mrs. Schorelenburgh, who was truly a mother in Israel, inquired with much affectionate solicitude, concerning the state of his health. He told her, in reply, that "he was in constant pain in his breast, with much weakness and dejection of spirits, and that he feared he had come three thousand miles from home

in vain." Upon hearing this, the old lady rejoined in a few pious and appropriate remarks, and then with a very earnest and impressive look, said: "Do you not know that your Lord Jesus is the physician of the body as well as of the soul? Apply to him. Bring your body to him in prayer, and pray that he will heal you." He heard her with respectful attention, of course; but there was nothing very striking at the moment in her counsel. It, however, left an impression upon his mind; and such, in a little while, were his exercises under its influence, that he found it necessary to take a premature leave of the excellent couple and hasten back to Utrecht. As soon as he had returned, he entered into his closet and approached the Throne of Grace. It was a solemn hour with him. The wrestlings of his soul with the Lord were peculiarly earnest, blended with the exercise of a strong filial confidence. He felt that he prayed in faith for the Lord to heal him; and when he retired from the throne, he had a comfortable persuasion that his prayer was heard. "Nay," he says in his own recital of the interview, and of what followed it, "I believed that I was then healed, and my confidence was so strong, that I wrote immediately in the journal I kept, that my God had granted me my petition, and that I was actually healed, and would never be prevented by that pain in my breast from prosecuting my studies or proceeding in my public work. And it has been so. To the praise of his truth, his grace, and his power, I record that he is the healer of the body as well as of the soul. He is the hearer of prayer."

About the same time, he received a letter from a

much respected friend in New-York, Abraham Lott, Esq., detailing the proceedings which had taken place within the last year, relative to the introduction of English preaching. As this subject lay so near the heart of Mr. Livingston and had so much bearing upon his subsequent usefulness, no apology is necessary for interrupting the course of the narrative in order to give from Mr. Lott's letter a concise account of the progress and termination of the controversy.

It has been mentioned that a law-suit was commenced against the Consistory of the Church of New-York, for rejecting the vote of a member of the Church at a consistorial election, held Oct. 1763. This suit was undetermined yet in October, 1766.

At the request of some neutral members of the Church, as an unfounded report was in circulation that the Dutch party had proposed, but without success, terms of reconciliation, the Consistory met about the beginning of the month to consider whether any, and if any, what means beyond those they had already tried, could be adopted to restore peace in the congregation. The result of the meeting was, the appointment of a committee to propose to Mr. H——, the person who had sued the Consistory, an amicable settlement of the pending litigation. This proposal was not accepted. He said "the Church must be all Dutch, and not English:" and when asked what would become of the children who were unacquainted with the Dutch language, replied, "that they might go to the Church of England, or any where else." Failing in this overture, the Consistory authorized two of their body to have an interview with Mr. Lefferts, an aged person highly

respected by both parties, and considered a neutral in the dispute, to inquire if he thought an accommodation could be effected, and, assuring him of the earnest desire of the Consistory to do all in their power towards one, to request him to consult the leaders of the Dutch party upon the subject. The request was made and complied with; and it was understood that the party wished for a composition of the difference; but, upon inquiry, it was found that they had fixed upon terms as the basis of a reconciliation which were wholly inadmissible. The terms were substantially these: that they should have the government of the old Church, and retain all the property belonging to it; that the English preacher should not be present at any of the meetings of their Consistory; that their Consistory should be a distinct body, with whose discipline and other matters the Consistory of the new church should have no right to interfere, and in whose elections all those that communed with the English party should have no voice; that there should be English preaching but once on the Sabbath in the new church; and, moreover, that when Dutch was preached in that house, the Dutch Consistory should occupy the pews appropriated to the elders and deacons.

These propositions were considered unfair and humiliating. They were calculated, it was supposed, to produce a separation of the churches; or, rather, to effect ultimately the entire exclusion of Dr. Laidlie and the English service from the Dutch Church. And it was obvious, that their acceptance would at once give to the party greater advantages than they could possibly acquire by gaining their suit in law,

for, in that case, they would acquire only the right of voting individually, if members in full communion, for the officers of the Church; and being, with respect to such members, much weaker than the English party, the exercise of the right would avail nothing in reality. As the day for the election drew near, that they might then come forth in all their strength, they industriously circulated a paper for subscription, which was so drawn up as to obligate every signer to make a tender of his vote, and if that vote should be refused, immediately to seek redress in a court of law.

To defeat the purpose of this compact, which was to change finally the mode of election, another paper, addressed to the Consistory, and praying them to adhere to the ancient practices of the Church in the choice of their successors, was speedily prepared and handed about for signatures. This petition was signed by a majority of the communicants of the Church. It was in the following words:

"*To the Rev. and Worthy Consistory of the Reformed Protestant Dutch Church of the City of New-York:*

"The Petition and humble Request of us the underwritten, communicants of the said Church, showeth,—That the Petitioners have been credibly informed that several of the communicants of the said Church intend, on the day appointed by the Charter of the said Church for electing Elders, Deacons, and Church-masters, to come and vote for Elders, Deacons, and Church-masters, contrary to the old invariable usage and custom of the said Church, before and since obtaining the said charter: That we judge an election by the communi-

cants as an infringement on the constitution of our Church, and tending to raise heats, controversies, and animosities among the members thereof, contrary to that love and esteem which ought to subsist among the professors of Christianity. Our earnest request and desire therefore is, that the Reverend and Worthy Consistory will by no means deviate from the old constitutional method of electing Elders, Deacons, and Church-masters, but proceed therein as usual, notwithstanding any attempt contrary thereto, and we do hereby promise and engage personally to attend on the day aforesaid, at the old Dutch Church, there to agree to the election, nomination and appointment, that shall be made by you, according to the usage and constitution aforesaid. We pray God to heal the unhappy breach in our Church; and are, with great esteem, etc."

The promise to attend and approve of the choice of the Consistory was made to leave their opponents no room to cavil—to bar all possibility of exception.

In the hope that the controversy might yet be settled in a friendly way before the election, the Consistory adopted a paper, containing what were very justly styled *Articles of Peace*, which was submitted to the consideration of the Great Consistory; and, being approved by that body, was put into the hands of the neutral father aforementioned, (Mr. Abraham Lefferts,) to be by him laid before the Dutch party. Overtures so liberal as those now made, it was hardly to be supposed *could* fail of restoring peace. The preliminary article required that Dr. Laidlie should be treated as

one of the ministers of the Dutch Church. Then followed an offer to pay the whole of the Doctor's salary by contributions from the English party; an offer to bind themselves and their successors to use, neither directly nor indirectly, any property which had been given for the support of the Dutch ministers, to maintain the English service; an offer so to form the Consistory that the two parties should, in point of numbers, be equally represented in it, or, in other words, to choose out of twice the number of each class to be nominated by the Dutch party, *four Elders, four Deacons, and two Church-masters*, who, with the two Dutch ministers, would make its numerical representation the same as that of the English party. Two very reasonable requests, besides, were made, to wit: that there should be a morning and evening service in the English language, in the new church, every Sabbath; and that the suit at law should be abandoned. These generous overtures, however, were rejected.

On the fifteenth of the month, one day previous to that of the election, the Consistory were informed that the Dutch party had deputed certain persons to make some proposals, and a committee was accordingly appointed to have an interview with these deputies. The interview took place in the evening of the same day, at the house of Mr. Gleyn Van Gelder; but the proposals, which, from the circumstance of their being *ten* in number, as also from the air of authority running through them, were afterwards pleasantly called by the other party "*Ten Commandments*," as they contained offensive insinuations, as well as unreasonable demands, tended rather to widen than to heal the breach. The

deputies were informed the next day that the Consistory could not agree to them.

Before the hour fixed for the important contest had arrived, nearly all the communicants of both parties were assembled in the old church, with a considerable company of persons of other denominations, who had come, as they said, "to behold the Dutchmen quarrel."

The Consistory now made yet one more attempt to produce a reconciliation. They tendered anew the "*Articles of Peace*," and endeavored, for some time, to prevail upon their opponents to accede to them; but their efforts proved fruitless. These misguided or mis-judging brethren were inflexible to the last moment. After the election was over, the names of those who would constitute the new Consistory were publicly read, and (before two notaries public, present by request) the members of the church were asked if they approved of the choice of the Consistory, and of continuing the old mode of election; and a majority was at once discovered, *in favor of both*, of more than one hundred and thirty.

This was a signal triumph; but the discomfited party were still very unwilling to yield. Chagrined at the result of this proceeding, which completely precluded the opportunity they had sought and expected, of disputing the legality of the election, and of suing the Consistory, they put into the hands of the Rev. Mr. De Ronde, the minister that presided upon the occasion, and their great friend and champion,* a

* Mr. De Ronde pursued a course of conduct throughout the controversy which was much blamed, and made him many enemies. His colleague, the Rev. Mr. Ritzema, was more prudent, and uniformly acted as the friend of the English party.

paper naming certain persons for Elders, Deacons, and Church-masters. As this paper was not addressed to the Consistory, they, of course, paid no attention to it; but, after their business was concluded, the president took notice of it, and invited those who thought they had a right to vote, to come forth. The invitation, however, they being by this time either ashamed of their cause or convinced that for them to make any election would only expose them to ridicule, was not obeyed. No one offered to vote.

The important law-suit, it was now expected, would be shortly decided; and the appellant in the matter, with his friends, confident of gaining it, judged it necessary to present, in season, a protest against the late election, supposing probably that this measure would put it in their power to set the same entirely aside, as soon as the decision anticipated should be obtained. Before, therefore, the Elders, Deacons, and Church-masters elect were inducted into their respective offices, that is, on the Friday immediately preceding the Lord's day appointed for the performance of the ceremony, they laid before the Consistory a paper called a *Protest*, and superscribed to the *unlawful Consistory*, in which they declared that the election had been conducted contrary *to the Word of God, to the Charter, and to Church Orders.** This paper was treated with the contempt it deserved; and the very next day, to the no little mortification of the whole Dutch party, the suit was determined in *favor* of the *Consistory.*† A determina-

* The protesters were "Abel Hardenbrook, William Elsworth, Teunis Tiebout, Johannis Hardenbrook, Henderecus Brevoort."

† Three of the judges, Messrs. Jones, Smith, and Livingston, were in

tion so unlooked for, and obliging the plaintiff to pay costs to the amount of about three hundred pounds, very soon allayed the zeal for continuing the quarrel *in a court of justice;* it did more; it went far to subdue the quarrel itself. Those who had been most adverse to the authority and measures of the Consistory, gradually became more tame, while the Consistory, on the other hand, showed a kind, conciliatory spirit, conceding all that could be reasonably asked; and the Church, which had been for a long time a *spectacle* to surrounding denominations, put on consequently a more pleasing and inviting appearance.

That the reader may know what confidence was to be placed in the *Communication*, from which the facts presented in the foregoing statement have been taken, the following brief extract from a letter of Dr. Laidlie to Mr. Livingston, dated November 3, is inserted:

"Thanks be to our blessed Lord, for all that experience he has given you of his love and faithfulness. Trust in him at all times: none that trust in him shall be ashamed. I am truly glad that you have settled at Utrecht, and that you find Professor Bonnet a gentleman so much to your mind. I had proceeded far in another letter for you, and begun an historical account of Church affairs since you left us; but having heard that this was the province of our friend, A. Lott, and he having shown me a very particular journal of every thing worthy your hearing on this subject, I dropt it.

favor of the Consistory; one, Mr. Horsmanden, was in favor of Mr. Hardenbrook. The reader will probably be gratified to see an abstract of this important trial. See Appendix B.

But I can not omit calling upon you to bless the Lord with us, and to exalt his holy name, for the remarkable interposition of his kind providence in the behalf of his cause and people. How many proofs of his being the hearer and answerer of prayer!"

But it must not be understood that the congregation was brought at once into a state of perfect harmony and peace. It was not to be expected that all opposition would instantly cease; and though such as had been the most openly and violently hostile, were a good deal humbled by what had now occurred, yet they still cherished a vindictive temper; and having failed in law, tried other means of annoying the friends of English preaching. One of these was the invention and circulation of little stories tending to vilify the character of the excellent Laidlie, who thus speaks of this unworthy conduct, in another letter to Mr. Livingston, of a later date: "Notwithstanding, blessed be God, I have of late felt more of that comfortable stayedness of trust and establishment of heart than I ever felt before; and in this, I observe not only the great goodness of my Lord and Master to my soul, in the way of edification or upbuilding in the divine life, but that this fills and prepares me for storms, and supports me under the reproach and calumny thrown out against me on every side. The great disappointment the Dutch party have met with, instead of reclaiming them, has added fury to their rage; they think to revenge themselves upon me, though, by their own confession, I am not the cause; yet they find to reproach me is the surest way to vex my friends, who

are so kind as never to mention these things to me, though all with whom I am obliged to converse have not that prudence, so that I must hear many a spiteful lie. But, blessed be God, he not only keeps me from laying things to heart, but gives a meek, humble, forgiving temper of mind, so that I can pray for, and freely forgive the worst of my enemies among men. Though the Dutch party have now entirely given over coming to church when I preach, and hear only Mr. De Ronde, whom they call their *wettige predikant,* [lawful minister,] and whom I have reason to suspect to be at the bottom of their obstinate opposition; though he has begun of late to speak uncommonly favorable of me and my sermons; though said party use every method to make me uneasy; yet Jesus makes me triumph, and enables me to rest in him, only desiring to be found faithful and in all things to approve myself to him in well-doing. I have enlarged too much on this."

In spite of all they could say or do, Dr. Laidlie was beloved and useful, and the Church was in a prosperous state; nay, so much had the congregation increased under English preaching, that it was found necessary to erect another, or a third place* for public worship. The constantly increasing evidences of the propriety of the change which had been effected, served only to heighten their unfriendly feelings; and another expedient, which they tried to regain their lost influence or to make fresh trouble, was the presentation before the

* By a letter of Mr. Lott, dated October 22, 1767, this building, (now called the North Church,) it appears, was then considerably advanced. The foundation was laid probably in the spring of the same year.

Governor and Council of *a formal complaint* against the Consistory. This was their *dernier resort;* but here their expectations were sadly disappointed. The Governor and Council ordered a copy of the *complaint* to be given to the Consistory, and recommended that the same be answered.* An answer was, accordingly, prepared and submitted; and the reader may learn the result of this affair from a paragraph in another of Dr. Laidlie's letters, dated December, 1767. It is as follows: "You know how strangely poor Mr. De Ronde has behaved for some time past. He strongly supported, or rather has kept alive, the otherwise dying dissensions in our congregation; but the Dutch party having brought the affair before the Governor and Council, and the Consistory being desired to give in an answer to several complaints lodged before said Board by the Dutch party, the Consistory accordingly gave in an answer, out of mere complaisance; and the Governor and Council decided the matter by declaring it was not cognizable by them, a declaration not very honorable for the Board who made it, and by which the last finishing blow was given to all the hopes of the Dutch party. This has made them all very calm."

The dispute was now settled. The vanquished party were treated with tenderness, and for many years after, or until the number remaining became very small, they maintained service in the old church, in the language for the preservation of which they had so long and so strenuously contended; but English preaching was no more opposed. It need scarcely be added, that the

* The complaint and the answer are given in full in the Documentary History of New-York, vol. iii. p. 308.

influence of these occurrences was felt in many congregations, and led, at length, to a general substitution of the English for the Dutch language in the public worship of God; and, since this change had ultimately so extensive and important an influence upon the Church at large, the narrative which has been given of all that related to it will not be thought too protracted or minute.

CHAPTER V.

FROM THE COMMENCEMENT OF HIS STUDIES IN THE UNIVERSITY OF UTRECHT, TILL HIS RETURN TO NEW-YORK.

A. D. 1766–1770.

THE University of Utrecht is, next to that of Leyden, the oldest institution of the kind in the United Netherlands, having been founded in 1636.

The general character of these institutions in Holland is thus described: "The external appearance of the universities," says Guthrie, "is rather mean, and the buildings old; but these defects are amply compensated by the variety of solid and useful learning taught in them. There are abundance of youth of the principal nobility and gentry, from most countries in Europe, at these seminaries of literature; and, as every one may live as he pleases, without being obliged to be profuse in his expenses, or so much as quitting his night-gown for weeks or months together, foreigners of all ranks and conditions are to be seen here."

Of the one which he attended, Mr. Livingston has left this account: "There were no public buildings belonging to the University of Utrecht. A large hall appertaining to the old cathedral or Dome Kirk, was occasionally used for public orations and disputations;

and, in a hall of the St. Jans Kirk, the public library was deposited. This was not large in respect to the number of books, as it contained chiefly such as were very rare; but it was especially celebrated for a rich collection of manuscripts. The lectures of the professors were all held in their own respective houses. There were also no buildings appropriated as lodgings for the students. They hired chambers, agreeably to their choice, among the citizens. It was usual for them to dine in select parties, in boarding-houses. The average number of students at the University of Utrecht, during the four years I resided there, was to me unknown. The students who attend to the different branches of science repair all to their own respective lecture-rooms, and have little or no knowledge of any others. And, as there are several professors, even of the same science, each of them has a distinct number of students, who seldom associate familiarly with those who attend a different professor. It was, therefore, no easy matter to ascertain the whole number, and impossible to become familiarly acquainted with all."

Mr. Livingston, having completed the preparatory arrangements which he judged necessary to facilitate the prosecution of his studies, as soon as the session of the university opened, was admitted a member, and commenced a regular attendance upon several professors. Professor Bonnet, whose department was didactic and polemic theology, he considered his Gamaliel. He attended also Professor Elsnerus, in didactic theology; in the Hebrew language, and Jewish antiquities, Professor Ravius; in the biblical criticism of the New Testament, Professor Segaar; and subsequently, upon

the Greek of the New Testament, Professor Van Goens. These learned men delivered all their lectures in the Latin language, and our young student not being sufficiently familiar with it to understand it in oral discourse, would not, at first, hear them with either much interest or benefit. But he applied himself afresh most assiduously to the study of the Latin classics; and, as he had been well grounded in the elementary principles of the language, he soon became able to receive the instructions of his professors without embarrassment or loss.

Before he left the university, he could speak the Latin and the Dutch almost as readily as his native tongue; and, to quote his own words, he "thought and wrote, and even prayed in secret, undesignedly, sometimes in Latin, and sometimes in Dutch."

Besides pursuing with ardor and diligence the studies that have been enumerated, he improved every opportunity to gain useful information upon other subjects, though not immediately connected with theology; and for this purpose occasionally attended the public lectures upon chemistry, anatomy, and dissections. During the whole period of his stay at the university, he appears to have conscientiously endeavored to make the best possible use of his time.

But while he labored to obtain an extensive and thorough theoretical acquaintance with the system of divine truth, he was not inattentive to the state of his heart; he was concerned to know, from his own happy experience, the practical and gracious influence of that truth. The doctrines he was taught, he brought to the touchstone of the inspired volume; for "I was deter-

mined," he says, "never to adopt any sentiment upon the authority of public profession, or the decision of any man, however dignified or imposing his name or influence might be, unless I was convinced it was founded upon the word of God." And, as they were severally and successively discussed in the course of the lectures, it was his custom to search the Bible for their authority; to read the best treatises upon them he could find; and, at the same time, to pray fervently that the Lord would instruct him and assure him of his own interest in each of them. Such a method of prosecuting his favorite study could not fail to be successful; and the student of theology who does not act upon the principle it involves, who does not seek to grow in grace, as well as in knowledge—to unite the cultivation of the heart with the improvement of the mind, can not estimate, as he ought, the holy work in which he proposes to engage, nor become thoroughly furnished for it.

Mr. Livingston was no stranger at the throne of grace. He loved to pray; and daily intercourse with a few eminently pious young friends of the university contributed not a little to foster his devotional spirit. Among those between whom and himself a most affectionate intimacy subsisted, he has particularly named Messrs. Van Vloten, I. L. Verster, A. Boelen, I Kneppelhout, I. Prinse, W. C. Hoog, I. Verduin, I. Van De Kasteele, I. B. Hendricks, H. Van Alphen, C. Boers, S. Spiering, and A. Rutgers. With these individuals, who were respected for their literary attainments, but especially for their faith and godly zeal, he constantly associated. They aided him in his studies;

and their pious conversation was very conducive to his spiritual comfort and edification. It is an interesting circumstance showing at once the character of this little fraternity, and how much good a professor who has in him the spirit of grace and supplication can do, otherwise than by imparting instruction, that many of them regularly attended Professor Elsnerus, chiefly for the benefit they derived from the fervent prayers with which he opened and closed his lectures. The lectures of this venerable man are represented as interesting and instructive, but his prayers as peculiarly spiritual and moving—as having a holy and elevating influence upon their hearts. That they were drawn thither by his extraordinary gift in prayer, exhibits their piety in a very favorable light; and the gift was more honorable to him than would have been, without it, the most splendid genius or the most profound erudition.

Mr. Livingston's habit of pondering upon the subject of the last lecture, once occasioned him a short but distressing conflict, of which, and also of the means of his deliverance from it, he has left the following account:

"I was walking one day alone, under the rows of trees on the border of the canal, without the walls of the city, and meditating upon Divine Providence, which was, at that time, the subject of our lectures, when a blasphemous objection against that doctrine suddenly and powerfully arose in my mind; and with great violence, a fierce suggestion succeeded, almost in the very words of 2 *Pet.* 3 : 4. *All things continue as they were. There is no Providence: there is no superior or divine agency. Causes and effects, with their train of*

587782

events, roll uninterruptedly on, and nations and human affairs proceed invariably the same, without the interposition of God or Providence. My soul was disturbed and afflicted; I paused, and was overwhelmed with surprise, alarm, and grief. But a very different suggestion soon ensued. It was not an articulate sound, nor any audible voice; yet it conveyed ideas as correct and impressive, as if I had heard one speaking to me. It said: *You shall live to see signal and indisputable interpositions of Divine Providence; you shall live to see the rise and downfall of governments; you will see new nations commence, and old nations convulsed and changed. A series of new and astonishing events, which will influence the Church and the world, will happen in your life-time, and prove the Providence of God.* It was no enthusiasm. I had not anticipated any thing of that kind. I was cool and thoughtful. It produced, at the moment, great agitation of mind. Yet I left the suggestion, and whatever it might mean, as well as whatever might follow, with great reverence and humble adoration, to the Lord. But it removed the evil suggestion against Providence, and I became, during that walk and meditation, confirmed in the doctrine, with enlarged views, precision, and evidence, that have never since been assaulted or disturbed. I often afterwards recollected the suggestion, and expected the accomplishment."

That in every age of the Church, there have been children of God favored with extraordinary intimations of things future, appears plainly from the histories of Christian experience. Every Christian does not receive them; nor are they a necessary part of the operations of saving grace; but the fact is certain, that they have

been made, and, in some isolated cases, have been fully verified by subsequent occurrences in Providence. The purpose of God in granting these to any, is not to make them prophets, but to deliver them from a subtle temptation, to confirm their faith, or in some other way promote their salvation, or perhaps to accomplish some gracious purpose in other persons. God has his own way of working, in calling and conducting his children to heaven. When they pass through the waters, he will be with them: and through the rivers, they shall not overflow them; when they walk through the fire, they shall not be burnt, neither shall the flame kindle upon them. *He will not suffer his faithfulness to fail; but will supply all their need, according to his riches in glory, by Christ Jesus.* He knows the best method of succoring them that are tempted; and always "will with the temptation also make a way to escape." And this is the explanation of the occurrence just related. The prophetic suggestion of which Mr. Livingston speaks, was made at a moment when he was under the influence of a most violent and impious temptation. It was exactly calculated to prevent the temptation from having any effect; and, accordingly, it at once extricated him from the snare of the devil, and established his confidence in God as the God of Providence. Believing it was from God, though he had no miraculous evidence of the fact, he naturally waited for its accomplishment; and this it pleased the Lord to spare him to witness. "And now," (alluding to the time when writing the account, 1818,) he adds, "I can put my seal to its truth. I have lived to see the new nation of the United States arise and become a great civil power. I was thirty years old

at the commencement of our revolution, * * * * * * * * * I was confident the Lord would help us, even in the darkest periods of the war; and he did help us. * * * * * * I have lived also to see the probable beginnings of new nations, which are now rising in South-America; not to mention the actual establishment of that singular nation in St. Domingo. Even in Holland, the very nation in which I then was, the government has been changed, and a new nation formed. My friends there often exultingly boasted, that Belgium had always been a Republic, even from the days of Julius Cæsar, but they are now under a monarchical government: they are a new nation. I have lived to see the prostration of many nations in Europe, during the singular career of Napoleon Bonaparte; and they are all, in many respects, now changed from what they were when this suggestion was made to me. In the Church, more unexpected and surprising events have succeeded. The formation of Missionary Societies, and the success of the Missionaries, and now lately, of Bible Societies, and the extensive dispersion of the blessed Word, constitute a new epoch; and, while Christians see and believe, and rejoice that the Lord reigneth, the wicked are made to feel and acknowledge that, verily, there is a God who judgeth in the earth; there is a Divine Providence."

During his residence at Utrecht, he had some pleasing evidence, in being made the instrument of converting several persons, that he was indeed called to win souls for Christ. Possessing naturally a happy talent at conversation, he employed it, as he had opportunity, to commend the grace of the Redeemer, or to excite

an attention to the momentous concerns of eternity. This he could do with an ease and dignity and solemnity peculiar to himself.

One evening, when much taken up with his studies, a stranger called at his room, and, *pretending* that he had come to present the compliments of a gentleman in Amsterdam, showed some inclination to spend the evening with him. He had no wish to be interrupted; and there was that in the appearance or behavior of the stranger he did not like; but he had too much politeness to request him to depart. At length, when he saw that the unwelcome visit was to be prolonged, he reconciled himself to the interruption as well as he could, and silently lifting up his soul in one or two ejaculations for the Divine direction and blessing, he entered into familiar discourse with him. The conversation, which was at first upon ordinary affairs and not very interesting, he soon turned altogether upon subjects of religion; and then, as he of course had the most to say, it was evangelical, instructive, pointed, calculated to convince his visitant, evidently yet in an unregenerate state, of the importance of eternal things. His observations were listened to, apparently with intense interest, until quite a late hour, when the gentleman retired with suitable expressions of gratitude and respect. Early the next morning a note came, containing a request that the writer of it might be permitted to renew his visit, as the conversation of the preceding evening had awakened in him a deep concern for the welfare of his soul. Mr. Livingston received the tidings with delight, and immediately granted his request in the most affectionate manner.

He now considered the interview which, at its commencement, had been so disagreeable to him, as an extraordinary occurrence, that called for thanksgiving and praise; and, for many weeks after, he daily taught the way of salvation to this alarmed, inquiring sinner, who in due time obtained a hope, joined the Church, and was esteemed a genuine convert—a truly humble and exemplary follower of the Lord Jesus.

Among the students with whom Mr. Livingston associated, was a young man engaged in the study of law, the son of an East-India governor. Although not pious, he was an amiable youth, and the frequent interchange of friendly attentions led to the formation of a very tender and confidential intimacy between them.

One day Mr. Livingston called to see him, and while in his room, felt a strong desire to talk with him upon the subject of the one thing needful; so strong a desire, that he determined to do it as soon as some gentlemen, who were present, had gone away; and, though urged to accompany them when they took their leave, he politely declined the invitation and remained for the purpose. Praying that God would guide and assist him, he then commenced a plain and serious conversation relative to the necessity of a personal interest in Christ, in order to salvation; and to his great joy, he discovered before it terminated, some little evidence that it had been a profitable conversation. There had been so much ingenuousness, and such appearance of incipient conviction in the behavior of his friend, that he could not but hope his labor of love would result as he had prayed it might; and so it did result. The

important truths which had been thus faithfully addressed to the conscience of this young man, under the influence of the Holy Spirit, produced a saving change in him. He gave up the study of law, prepared for the ministry, and was afterwards a distinguished herald of the Cross. In a letter that he wrote to Mr. Livingston, when the latter had returned to America, he very feelingly adverted to the wise and gracious Providence which, having brought the one from the East and the other from the West, to meet in Utrecht, had so singularly overruled their acquaintance, as to make it the memorable means of his conversion.

Another fact which occurred about this time, shows the great difference between a speculative and saving knowledge of the truth, and how easily one taught of God, though of very limited attainments in learning and capable of giving only the simplest instruction grounded upon his own experience of the power of divine grace, may be used by the Spirit to convey light and comfort to the mind even of a *philosopher*.

The fame of Bonnet had drawn to the university a graduate of the University of Groningen, who was already known as the author of some works in Latin, respectable for their learning, and was honored with the degree of doctor of philosophy. He had come to attend the divinity lectures of the celebrated professor, and Mr. Livingston being informed of his character, obtained an introduction to him. The acquaintance soon ripened into an unreserved and confidential friendship. It so happened, that Dr. D., the gentleman referred to, when he had been there a short time, was suddenly thrown into a state of great mental distress, through

some painful intelligence he had received. The news reached him one evening of the death of a person whom he had long loved as his own soul, a young clergyman of extraordinary piety and talents; and upon learning the melancholy event his thoughts became wholly absorbed with the bereavement he had sustained. He was deeply afflicted, and retired to his bed with a dejected and sorrowful heart.

In the course of the same night, while ruminating upon the stroke, he was led to reflect that *he* also was doomed to die, and to look at death, and judgment, and eternity, as immediately before him. He saw what perhaps he had admitted a thousand times, but never before seriously pondered, that the hour was approaching which would terminate *his* connection with earth and transmit *his* spirit to the bar of God; and he saw that he was a sinner unprepared to meet his God. He knew that he was then out of Christ, and that if death should surprise him in that state, he would be lost for ever. So cogent and sharp was the conviction of this awful truth, that he forgot his friend's departure from life, in the concern he felt for his own salvation; and there was no sleep for him that night.

The next morning, Mr. Livingston paid him a visit, and being ignorant of the circumstances of the case, was much affected, upon entering his room, at his mournful appearance. The cause of his evident distress was immediately inquired, with an air of affectionate solicitude, that induced him to make a full disclosure of the whole matter; and, when he had related his exercises, he earnestly asked, what he must do to be saved. Mr. Livingston modestly answered: "That

he knew him to be well acquainted with the precious truths of the Gospel, and * * * informed in what way sinners were accepted in the beloved Saviour;" and feeling, probably, at the moment some little embarrassment, as he had been unprepared for such a meeting, he rose from his seat to leave him. But the Doctor would not permit him to go yet: "No, my dear friend," said he; "no, you must not leave me; sit down; you must descend more to particulars. You must tell me how a sinner must come to Jesus, and what are the peculiar exercises of that repentance and faith, which unites the soul to the Divine Redeemer. It is a fact," he added, "that I have studied the doctrines of the Gospel. I can explain and vindicate them, and you are convinced of my knowledge of the truth; it would be improper in me to deny it. But all this has been mere speculation; it has been all viewed by me as an abstract theory. I have been ignorant of the spirituality and extent of the Divine Law. I did not know who or what a sinner was, nor did I realize that I was the man. And now, since these convictions have commenced, I find myself, with all my acquired knowledge, ignorant and forlorn. I know not what I must do, or how to approach a Throne of Grace, any more than the most uninformed babe. I must be taught what it is to enter into covenant with God my Redeemer, and what that direct and personal faith is, by which the soul is united to Christ, and becomes interested in his imputed righteousness for justification and acceptance."

Being thus importuned to remain, Mr. Livingston again took his seat, and attempted to exhibit to him

the experience that is involved in genuine conversion, the nature of evangelical repentance and saving faith, and how a sinner under the renewing influence of the Spirit of God, is brought to appropriate Christ as his sacrifice and righteousness. The Saviour in his ability and willingness to save, and the ample encouragements of the Gospel to the exercise of a full affiance in his merits and grace, were also presented with much clearness and feeling; and, under the Divine blessing, the Doctor was both enlightened and comforted by this plain, spiritual, and affectionate conversation. He found peace and joy in believing. At the completion of his studies, he entered the ministry; was called to the Church of * * * *; and, to a good old age, was esteemed an exemplary, learned, and useful minister of the Gospel.

Although professed Christians are much divided both upon doctrinal points and modes of worship, yet in nearly every communion, there are those who have a faith which worketh by love, purifieth the heart, and overcometh the world, and whose religious experience, with all the diversity observable in their creeds and forms, involves a singular agreement of views and feelings. All genuine believers, of whatever name, have a common spiritual discernment, sensibility, which no mere spectulative or nominal Christians have or can have. This may be denominated, in contradistinction to the other evidences of religion, the evidence of the Spirit; and it comes from the children of God of every denomination, of every clime, kindred, and tongue. The Holy Spirit preserves a uniformity in his saving operations; that is, his operations lead to an experimental know

ledge, in all the saints, *of the same great truths.* A variety of circumstances may be employed to awaken them out of the sleep of sin; but the work begun and achieved in them by Divine grace, has the same essential characters and bears the same fruits. They are all taught of God—not contrary things, but the same things that pertain to salvation. Hence, whether they be learned or unlearned—Episcopalians or Presbyterians—Methodists or Baptists—natives of Europe or Asia, of Africa or America, they perfectly understand one another upon the cardinal points of Christian experience, and, whenever afforded the opportunity, take sweet counsel together as fellow-heirs of the grace of life.

While Mr. Livingston was in Utrecht, a number of pious persons, who had almost contemporarily experienced a change of heart, and some of whom were from different and distant countries, assembled by invitation, in that city, for the purpose of comparing together their views and exercises under the power of redeeming grace. He made one of the happy company; and it was to him a most edifying and delightful conference, the recollection of which he cherished as long as he lived. After the Throne of Grace had been addressed, and a song of Zion had been sung, a person from *Asia* gave a minute account of the means of his conversion, of his contrition for sin, of his reception of the Lord Jesus, and of his subsequent enjoyments in the Divine life. Then, one from *Africa*, whose family was among the most respectable at the Cape of Good Hope told how he was first made sensible of his guilt, and consquent exposure to the wrath of God; how he had strug-

gled against unbelief; and how at last, he was made willing, in a day of God's power, to accept salvation as a free gift in the adorable Redeemer. Mr. Livingston followed next, with a brief statement of what the Lord had done for his soul; and after him, the Countess of R——, from *Europe*, detailed her religious exercises.

"The sum of the whole," says Mr. Livingston in a short narrative of this conference, "when compared together, exhibited the same teaching, the same views and exercises, and the same faith, hope, and love. The attending circumstances and first incitements to religious impressions were various; yet the convictions of sin and misery, of seeking and obtaining joy and peace in believing, of looking unto Jesus, and through him coming to the Father, and entering into an everlasting covenant with God, as the Redeemer and God of salvation, in and through the Son of his love, were exactly the same. We all agreed as though we had lived in the same neighborhood, and had been, as we really were, under one and the same teaching. The company was comforted and edified, delighted and elevated. Mutual sentiments of fervent love and Christian communion prevailed; and sentiments of adoration, hope, and thanksgiving were expressed. We testified these by singing, at the close of our conference, the 72d Psalm, in which, with lively adoration and raised affections, we celebrated the extent of our precious Redeemer's kingdom. The sons of mirth," he adds, "may enjoy their ribaldry and wine, and infidels scoff at the hope of Christians, of which the ignorant wretches have no idea; but they never felt, nor can, while they remain unbelievers, what we felt and en-

joyed upon this occasion. I never experienced so much devotion in singing a psalm, nor did I ever obtain such peculiar confirmation in my former experiences of the divine teaching, and sanctifying grace."

The Reformed Dutch Church was the established national Church in all the provinces of the United Netherlands: but, notwithstanding this fact, societies of other denominations were liberally tolerated. They were permitted to maintain their respective peculiarities, in doctrine and worship, without fear of molestation. With one of these in the city of Utrecht, a church in the Baptist connection, Mr. Livingston, and a few of his university companions, were induced to celebrate divine service upon a Sabbath afternoon; and before the service was over, they witnessed a mode of administering the ordinance of baptism, which most American Baptists would pronounce a very unseemly and sinful deviation from the common practice of the communion. After a most excellent sermon from the pastor, a man whose talents, piety, and evangelical preaching, had rendered him exceedingly popular in the place, three adults came forward and were baptized, not by immersion, but upon the principle involved in our Lord's rejoinder to Peter, when he had expressed a wish to have, besides his feet, his hands and head washed, *He that is washed needeth not, save to wash his feet, but is clean every whit*, that is, *by sprinkling*.

"The ordinance," Mr. Livingston observes in his notes upon the interesting scene, "was solemnly performed, and I felt affected and edified. Yet, contrary to what I expected, they were not immersed or plunged, but sprinkled on the face, in the same way that we ad-

minister that sacrament in our Reformed Church. I knew the Baptists in America differed from us in the mode, as well as the subjects of baptism; that they magnified and distorted the question respecting immersion; and notwithstanding, excepting themselves, the whole Church of Christ, with which compared they were very few and small, always practised sprinkling, they still maintained that a complete plunging under water was essential to the ordinance. Under the impression that all Baptists entertained the same superstitious and singular sentiment, I was surprised to find the contrary in the instance then exhibited. But it is a fact, whatever they may profess or perform in America or in England, that the Baptists on the continent of Europe are better informed; and, while they agree with their brethren in relation to the subjects, yet many of them do not scruple to administer baptism, as all other Christians do, by sprinkling."

In 1768, the Rev. Dr. Witherspoon having accepted the call of the trustees of Princeton College to preside over that venerable institution, previously to his departure for America, visited the continent of Europe, for the purpose of forming an acquaintance with some of the distinguished men of Holland. When he arrived at Rotterdam, he wrote to Mr. Livingston, informing him of the object of the visit, and requesting the favor of being provided by him with suitable lodgings at Utrecht. The request was very cheerfully and promptly complied with; and the respectable family, which had engaged to accommodate the worthy stranger, received him with all politeness, and kindly entertained him without charge during his stay in the city. Mr. Liv-

ingston, ardently desirous that something should be done as speedily as possible to effect a reconciliation between the two great parties in the Church, (the Cœtus and Conferentie,) was disposed to consider the visit of Dr. Witherspoon as an occurrence that might be used to further the attainment of that object, and, with this impression, approved the general outlines of a plan which it was thought would satisfactorily provide for the education of her ministry, under the auspices of that great and good man, when he should be settled at Princeton. It is at least supposed that such was the fact; the grounds upon which the supposition rests will presently be exhibited.

The interview between the Doctor and the Professor is represented to have been, in a high degree, interesting and gratifying to both. Their discourse with each other was in Latin, and before it ended, "Dr. Witherspoon expressed," says Mr. Livingston, "in the warmest terms, his cordial esteem and veneration for the Reformed Dutch Church, and declared his hope and expectation, that the two Churches of Holland and Scotland would, by their mutual efforts and influence, while they still remained two distinct denominations, without any public union or blending, powerfully defend the doctrines of grace, and successfully coöperate in promoting the best interests of the Gospel in America."

The establishment of a friendly correspondence and coöperation was the only union then proposed; but, another of a more important character was soon after suggested, by whom, in the first instance, is not known, and was seriously meditated, as will appear from the

following letter of Dr. Witherspoon to Mr. Livingston, dated Paisley, May 12, 1768:

"DEAR SIR: I was favored with yours of the 27th, two days ago, and being just about to depart, have only time to thank you for the pains you have taken in the affair of the union, and wish it may prosper; though I think some circumstances may be added to what you propose, but shall say nothing of it till I hear further from you, as you seem to wish. I pray that you may be blessed in your studies, and honored to be in due time an active and successful minister of Christ. Remember me kindly to Professor Bonnet, and my worthy landlady, who received me in so hospitable a manner.

"I am, dear Sir, yours, etc.,
"JNO. WITHERSPOON."

To insure success to any plan, which had for its object the accommodation of the existing differences, and the formation of independent Classes, in the Dutch Church in this country, it was necessary to consult the wishes of the ministers in Holland, by making some adequate provision for the theological instruction of young men designing to enter the ministry. This provision was a favorite point with the transatlantic brethren, and in requiring it, they certainly evinced a very tender regard to the best interests of the Church; but the question was, what could be done to comply with their wishes in this respect. The Cœtus party, in pursuance of their plan of rendering themselves independent of the Classis of Amsterdam, had adopted

measures for the erection of an "Academy" in New-Jersey, in which pious youth might be educated for the ministry, and had already indeed obtained a charter for the same, containing nothing, as Mr. Lott, the intelligent correspondent of Mr. Livingston, mentioned in the preceding chapter, observes in a letter dated September, 1767, "of *Cœtus* or *Conferentie* in it, being founded on the constitution of the Church of Holland, as established in the national Synod of Dort," and therefore, likely to make it, as far as such an instrument could have influence, a popular institution. (See Appendix C.) But there was no one competent or willing to undertake the discharge of a professor's duties in this academy; or, if a person fully qualified for the task, and inclined to enter upon it, could have been found, the trustees, as yet, had no funds for his support. Nay, moreover, the same letter states, that it was not then determined *where* the academy should be located, and that the question had produced a little jealousy and collision among the trustees, some wishing it to be placed at Hackensack, and others at New-Brunswick.*

* The efforts of the Cœtus party, at this time, to establish a theological seminary, led some persons (of the opposite party it is supposed) to think of having a divinity-professor in King's College, New-York, under the sanction of a clause in the charter of that institution, granting the privilege to the Dutch Church. The Rev. Mr. Ritzema, a staunch Conferentie partisan, and one of the ministers of the Church of New-York, was then a director of the College; and many of his friends expressed a wish that he should receive the appointment. The Classis of Amsterdam, as appears by a letter of one of its members (the Rev. Mr. Tetterode,) dated in 1771, was pleased with the plan, and recommended its adoption, until a college for the Dutch Church could be erected. It subsequently, however, advised that the professor have no connection with any literary institution.

Knowing these facts, which made it very improbable that the Church here would soon be able to call and maintain a professor for herself; having previously, as it would seem, matured a plan for restoring peace which wanted only a satisfactory article in relation to a professor, to render it complete and acceptable to all parties concerned; acquainted, too, with the high character of Dr. Witherspoon, as a scholar and divine, it is not surprising that Mr. Livingston, in his zeal, should either have proposed or acceded to an arrangement, intended perhaps to be merely provisional, and promising such immediate and incalculable benefits. It does not appear that a *union* of the Dutch and Presbyterian Churches was even thought of, much less designed; but, that a certain connection was to be formed with Princeton College, simply with a view to the preparation of pious youth of the Dutch Church for the ministry, under the superintendence of a man in whose talents, piety, and orthodoxy, the Church, both at home and abroad, would have the most entire confidence.

That this was the project in embryo, a few extracts from the letters of Mr. Livingston's friend to him upon the subject will clearly show. "At present," says Mr. Lott, in a letter of November, 1768, "from a superficial view of the plan you mention, it appears to me, it will meet with difficulty and objections from both parties. For I know them so well, that I think I may venture to prophesy, that as long as their present spirit of power and dominion remains with them, no plan will be accepted, however reasonable and useful the same may be, unless the different congregations have good sense enough to agree, whether their ministers will or will not."

In another of December, of the same year, after stating that the Rev. Mr. Ritzema had shown him a Dutch letter, which that gentleman had received from Mr. Livingston, communicating the outlines of the plan, the same correspondent adds: "The matter being still new to me, I can not see how it can possibly take place. For, in the first place, I believe that the Conferentie and Cœtus will never unite, their difference being of such a nature that they dare not trust each other, and thus a junction [is] morally impossible: and in the next place, I can't see how a *local* junction can be brought about with the Presbyterians, even should the jarring Dutch Churches agree."

To provide a suitable professor for the proposed academy, as it was then denominated, Mr. Livingston had, prior to the visit of Dr. Witherspoon to Holland, prevailed upon a number of liberal individuals there to pay the expense of educating a poor youth of piety and talents, and of Dutch descent, if one should come from America, for the purpose of being qualified for the station, and had accordingly written to his friends in New-York, requesting them to select and send over a youth of this description. No better expedient could probably have been devised to supply a deficiency which, while it remained, would prevent the accomplishment of his wishes to make *peace;* but the contemplated connection with Princeton College, being in his view, a preferable expedient, he dispatched a letter, as soon as it was agreed upon, revoking the request he had make. In reference to the contents of this letter, his friend observes: "As I am afraid that your favorite plan will not take place, at least so soon as

you seem to expect, let me recommend to you again to keep your Christian friends to their word about maintaining a poor boy. We help to maintain a poor but sprightly and good boy, at a grammar-school, in hopes of his finishing his studies in Holland, as you proposed, and should be sorry to be disappointed of our expectations."

Under date of March the 28th, 1769, the same person writes, that letters had been received from the Classis of Amsterdam, "directed to the Cœtus and Conferentie respectively, informing them of the substance of the plan laid by them before the Synod, for accommodating the differences and healing the breach caused in the American Church by the contending parties." After noticing the conduct of the leaders of each party, upon the receipt of the classical letter, (and from the statement made, it would appear that those of the Conferentie, with the exception of Mr. Rysdyck, being violently opposed to the plan, had prepared an answer without consulting the Elders of the churches; and that those of the Cœtus, with more prudence and respect, before drawing up their answer, had endeavored to ascertain the general opinion in relation to the plan, by means of a circular letter, he adds: "As far as I can find, the whole Cœtus, with all their heart, (as I imagine they will write the Classis,) as well as all the leading members of our Church, will cheerfully agree to the plan, except to that part which relates to the *Local Union* with Princeton College; as it is apprehended much mischief would arise to our cause from a union with *that* or any other college, at this present time. And the plan proposed by the Classis (if the parties will but unite) can

as well be carried into execution without that union as with."

In another letter, dated June, 1769, he has the following paragraph: "Our Consistory wrote their sentiments to the Rev. Classis of Amsterdam, on the 11th of May, about the difference between the Conferentie and Cœtus, and gave them to understand that if the former were as much disposed to make peace as the latter, the matter would be soon settled. The principal objection against the proposed plan, is the local junction with Nassau-Hall, in Princeton, almost every body judging it best that we join neither that college nor the one in this city. This is the opinion of our congregation."

These extracts show the foundation of the supposition that the union alluded to in the letter of Dr. Witherspoon, was to be of a collegial kind, or to give to the institution over which he expected to preside, and more particularly to himself, as an approved divine, for a time, or until the Church could have a professor of her own, the education of such of her sons as had the ministry in view. And though the article relating to this union was opposed with some zeal, yet it is not improbable that if the Classis had directed all the churches to meet and deliberate in convention upon the subject, the plan, as submitted, or at least in a modified form, would have been adopted and had the desired effect. That order, however, was not given, and the sense of the Church, therefore, was but partially taken, and the answers transmitted to the Classis being upon most points at variance with each other, nothing more was done for the present.

Mr. Livingston had cherished sanguine expectations of the success of this plan, which had been referred to the Church with the approbation of the Synod of North Holland; but God saw fit to disappoint them, in order to give him at some future day, as the reward of his benevolent zeal, a more interesting agency in the reconciliation of his divided brethren, and to put him in the honorable place which he had sought so actively for another person. It need only be added here that the acquaintance which he and Dr. Witherspoon formed with each other in Holland, led to the cultivation of a warm and lasting friendship between them.

About the same time, the church of New-York, as the building called the North Church was nearly completed, and it was evident that Dr. Laidlie alone could not render all the service which would be needed, when that building should be opened for public worship, began to think of calling another English preacher.

In anticipation of this emergency, Dr. Laidlie and some prominent members of the Church, who had become intimate friends of Mr. Livingston, during the winter he spent with them antecedently to his departure for Holland, had long been inclined towards him as a person possessing the qualities desirable in a pastor. This inclination being confirmed by the intelligence from time to time received respecting him, they did not hesitate to express their predilection in his favor. A number of the congregation would have been gratified, if a call had been immediately made out and forwarded, as his licensure was expected soon to take place; but there were some

who wished to see or hear first an account of his pulpit talents, and others who thought it would be rather indiscreet to call him before he had returned; not that they questioned his piety or ministerial gift, but because they considered it proper that they should have an opportunity of judging for themselves of his qualifications for so important a station, and chiefly because they apprehended that his *voice* would be too feeble to fill their large places of worship.

While the known weakness of his voice and delicacy of his health, were producing this diversity of sentiment in the congregation about the call, one or two of his most devoted friends felt considerable uneasiness on another account. They had lately discovered that he was averse to the observance of the *holy days*, as they were denominated, and knowing that the conduct of Dr. Laidlie with respect to them, had given offense,* while the discovery remained *with them* a profound secret, they could not forbear to transmit to him forthwith, some plain but friendly and affectionate counsel upon the subject. The one,† after a few remarks designed to show the duty and necessity of conforming to this usage of the Church, and made apparently in a proper spirit, reminds him of the Apostle Paul, who became all things to all men, that he might win some. The other‡ uses more freedom, and says, in a letter dated Nov. 1768: "I can not avoid telling you that we differ very much about them, and it gives me real

* Dr. Laidlie, it seems, had denied the obligation of these days, and though he usually preached upon them, would take other subjects than those selected for them by the Church of Holland.

† Mr. D. Brinkerhoff. ‡ Mr. Abraham Lott.

inward concern to find that you stand affected to them in the manner you mention. Pray, my dear sir, are you then, such a stranger to the people of the Dutch Church of this city, as to imagine that the sticklers for those days are only to be found among those who speak Dutch? * * * Believe me, my friend, although a Paul was to attempt to shake them off, he would not succeed. Let me advise you as a friend, who has a regard for you, who wishes you well, that you entirely stifle your sentiments about this matter, and never mention them again, especially if you have any thoughts of becoming (as I pray God you may) a minister among us." And in a letter of a later date, he endeavors to defend the observance of these days with some little zeal. "You say they are rather wicked or devilish days, than holy days; very true: but would the neglect of preaching on those days lessen the wickedness practised on them? I say no. For by leaving off preaching, the days would not be abolished (as this can not be done without the intervention of the Legislature) but left more at large to practise vice * * * *. This then being the case, it is undoubtedly best to preach as usual, as it certainly keeps a great many people who will not work, but come to church, out of the way of mischief. And therefore, if you have any regard for yourself, for your Church, and for the advice of one who thinks himself your friend, conform to the established customs and rules of the Church * *; and however much I approve of your consulting Mr. Laidlie about other matters, relating to the good of the Church, I can by no means approve of your advising with him in matters wherein he stands, in my opinion, wrongly affected."

Mr. Livingston replied, to the full satisfaction of this gentleman.

As the Church was situated at the time, and while the laws of the colony, then under the Britsh government, recognized these days as holy, to observe them in conformity to established custom, was not only prudent conduct but truly a Christian duty; and Mr. Livingston, in yielding to the wishes of his friends, acted a very commendable part. It evinced a disposition to make any reasonable sacrifice for the sake of promoting the peace and prosperity of a Church, which had already suffered much from the violence of intestine disputes, and in which there were yet those who keenly watched the opportunity to excite some new controversy. It involved no abandonment or concession of principle, inasmuch as it was distinctly understood, that these days were not believed to be of Divine appointment, and would be observed simply to prevent evil, and edify the congregation. The 67th explanatory article of the old constitution of the Church expressly declares, "that the Reformed Church does not believe the days, usually called holy days, are of Divine institution, or by preaching on those days, intends any thing more than to prevent evil, and promote the edification of the people, is evident from the contents of the 53d article of the Synod of Dordrecht, held in the year 1574." This article is in these words: "With regard to feast days, upon which, besides the Lord's day, it has been customary to abstain from labor, and to assemble in the Church, it is resolved that we must be contented with the Lord's day alone. The usual subjects, however, of the birth of Christ, of his resurrection, and sending of

the Holy Spirit, may be handled, and the people be admonished, that these feast days are abolished." In the new constitution adopted in the year 1832, nothing whatever is said upon the subject—ministers and consistories apparently being left to their own discretion in regard to it.

On the 28th of December, 1768, in compliance with the request of more than a hundred members of the congregation, the Consistory convened to receive a petition praying they would look out for another English preacher, and intimating that the petitioners would be gratified with the invitation of Mr. Livingston. They unanimously resolved that they would endeavor to ascertain whether a sufficient sum of money could be raised to warrant the procedure solicited, and directed a subscription paper to be prepared for the purpose. The friend, (Mr. Lott) who advised him of these preparatory measures, thus concludes the account: "Almost every body I have heard, seems well pleased that you should be called, and so they appear to be with every part of your character. All they fear is, whether you will have voice enough for our church; for if you have not, say they, we are undone; what shall we do with a minister who can not be heard throughout the church? I could, therefore, heartily wish that you may for some time past have exercised your voice in the pulpit, as I am convinced it may be there much modelled and improved. And if it is strong enough, can't you get one or more of your friends to give a *certificate* about it, and inclose it to me? Much good may come from such a step."

By a letter from the same person, dated April 1,

1769, it appears that the Consistory had the day before resolved to call Mr. Livingston; and that the call, when made out, was to be sent to some ministers in Amsterdam, with particular instructions not to deliver it, unless they were well assured that he had sufficient strength of voice to fill a large building. In another letter, written the following June, he says: "Our third, or rather North Church, was opened for Divine service by Mr. Laidlie, on the 25th ult., (May,) by a very pathetic discourse from John 4th and 23d, showing wherein the true Gospel doctrine consists; in which he approved himself very much to the satisfaction of all who heard him, and particularly to our Governor, who honored us with his presence on that occasion. Mr. Laidlie now preaches three times every Sunday; to wit: in the morning and evening in the New, and in the afternoon in the North Church, to which, if we add his catechising, you will agree his labors must be weighty. You can not, therefore, be surprised to hear our call to you to come over to our Macedonia to help us. May the ever-blessed Jesus make your way prosperous to us, and may you come among us with a full blessing of the everlasting covenant!"

Having finished his studies at the university, Mr. Livingston appeared before the Classis of Amsterdam, on the 5th June, 1769, to be examined for licensure, and the evidence given of his personal piety, and of his acquirements, literary and theological, being satisfactory he became a candidate for the ministry, or what is called in Holland, *a proponent*. His first sermon he preached in the Dutch language, for the Rev. Mr. Van Issum, his examiner in the Classis, at Hilversum, a village to the east of Amsterdam.

Soon afterwards, he preached again in Dutch, at Purmerend, a small city in North Holland; in English in the English Church in Amsterdam; and again in English in the Scotch Church in Rotterdam, probably in the same building in which his distinguished ancestor had often proclaimed the glad tidings of salvation.

This commencement of his public labors was of a very promising character. Enjoying, in no common degree, the confidence and esteem of numerous Christian friends, as a young man experimentally acquainted with the power of Divine grace;* with intellectual powers and attainments much above mediocrity; with a voice greatly improved by the attention he had paid to his modulation, and susceptible of the richest intonations; with a manner peculiarly interesting and solemn, he made by these early efforts in the pulpit a very favorable impression. Of the opinion formed of his talents as a preacher, and of his qualifications for the situation to which he was invited, this fact is evidence enough, that in about a month after he was licensed, the call was put into his hands by the gentlemen who were conditionally charged with its delivery.

Expecting to remain yet some time in Holland, and thinking that it might be of considerable advantage to him to be able to produce, when he should return to America, what was then regarded as a valuable testimonial of proficiency in theology, he con-

* Among the letters and notes addressed to him about this time, by his Holland friends, there is one containing a postscript in these words: "Mrs. * * * * * * expresses her most friendly regards for *the good Mr. Livingston*;"—a familiar way, it would seem, of speaking of him, that shows the high estimation in which his piety was held.

cluded to present himself before the theological faculty of the University of Utrecht, a candidate for the degree of Doctor of Divinity. It was not a matter of course for that university to confer honorary degrees; and the distinction now sought could be obtained only by submitting to a severe ordeal. He must be examined and reëxamined, and after being sifted by the learned Faculty for a whole day, must produce and defend the next day, against the adverse arguments of the professors, two short discourses, the subjects of which are to be selected for him, the one from the Old Testament, and the other from the New. And he must answer, and write, and defend, altogether in the Latin language. Nor is this all, another dissertation is then to be prepared, and published in Latin, which he must publicly support before the whole university.

Though by no means a person of the firmest nerve, Mr. Livingston ventured these formidable trials, and having passed the first with approbation, was permitted to prepare for the second. Accordingly, in the course of the next winter, he wrote a dissertation upon the Sinai covenant ("De Fœdere Sinaitico,") and sent it to the press. But he was now about to leave a country in which he had spent many happy hours, and formed many tender connections; and the thought of separating from his beloved friends, the anxiety attending his preparations for a return, and possibly, too, some little dread of the public exhibition itself, produced a depression of spirits, that he could not shake off, and led him to abandon his design of appearing before the university. Under the influence of his present feelings, he suddenly stopped the printing of his dissertation, when

he had received the first proof, and commenced a hasty travel to visit his friends in different places, for the last time, and bid them an affectionate adieu.

From his notes of the incidents of this period it would appear that he went first to Amsterdam, chiefly for the purpose of applying for ordination. The Classis met on the 2d of April, and at this meeting, they approved his call,* invested him with the ministerial office, and consigned him to the church of New-York. This important business done, he begun in earnest the performance of the painful duty which the prospect of his departure, as not far off, imposed upon him; and while at Rotterdam thus engaged, he received a letter from an Amsterdam friend, censuring his conduct in relation to the theological degree, and strongly urging him to the final step necessary to its acquisition.

That Mr. Livingston had no ambition, or that he was not at all desirous of distinction, nor gratified when it was bestowed, is not pretended. We have no wish to represent him in this Memoir, as free from the weaknesses of human nature; but while he had his share of these, grace reigned in his heart, and when he endeavored to advance his reputation, he did so rather to extend his usefulness in the Church than to gratify a self-seeking disposition. He had a tender conscience, he was afraid of sin and of the very appearance of sin; and when he came to the conclusion of the letter, as he read the following quotation of Scripture, "Therefore to him that knoweth to do good

* Another call was presented to him from one of the churches in Amsterdam, but as it was not his intention to remain in Holland, the call was respectfully declined.

and doeth it not, *to him it is sin*," the impression was irresistible, that he would be chargeable with culpable neglect, seeing he was apparently so near the attainment of the object, if he now relinquished it; for the degree, as before hinted, possessed at that day, in the estimation of the Church, all the importance he attached to it. He accordingly determined to follow the advice given, and set upon preparing without delay, *an abridgment* of his dissertation for the press. Devoting his mornings to the work, and what he had previously written being fresh in his mind, he accomplished it with ease, during the few days he spent at Rotterdam and the Hague, in making farewell visits; and upon his return to Utrecht, he had it printed. But the business was not yet finished, the severest task — one which would put his merits fully to the test—was still to be performed. He must defend his little pamphlet against learned and well-practised disputants, before a large assembly, consisting of the professors and regents of the University, and many other eminent personages.

The interesting and decisive day at length arrived. It was the 16th day of May, 1770; and Mr. Livingston was then just twenty-four years of age. The assembly convened at the appointed hour, a band of music attended, and much splendid ceremony was observed upon the occasion—enough, indeed, to appal the courage of any candidate for distinction. Several learned gentlemen controverted some of the positions advanced in his dissertation, but he successfully maintained them; and the disputation which was in the Latin language, and lasted nearly two hours, affording sufficient evidence of his erudition, the professors conferred upon

him, with the usual forms, the *degree of Doctor of Theology*. The diploma he received is signed by *Meinardus Tydeman*, Rector, and *Franciscus Burmannus*, Doctor and Professor of Sacred Theology.

Having now accomplished his wish, and completed all the necessary preparations for his departure, Doctor Livingston took leave of Holland, and embarked at Helvetsluijs, for England, about the 1st of June, 1770. Upon his arrival at Harwich, to which place the passage had been a quick and agreeable one, he immediately passed up to London, and there tarried with Mr. John Harrison, a respectable merchant of that city, with whom he had occasionally corresponded, and who had politely invited him to his house.

He availed himself of his short stay in England to visit Oxford, and was introduced to Doctor Benjamin Kennicott, the celebrated Hebrew scholar, then engaged in that stupendous work to which biblical criticism is so much indebted—the collation of Hebrew manuscripts. The Doctor had the honor of breakfasting with this learned and indefatigable Hebraist, and of being taken, after the repast, into the chamber where his amazing labors were performed. He had been already ten years employed in the preparation of his Bible, and was now only about half through it. "He showed me," says the Doctor, "several of his most admired manuscripts. The manner in which he proceeded was, to take one line from Van Der Hooght's Bible, which he considered to be the most correct copy of the Hebrew text, and paste that line upon the top of a page of a blank folio book, and then, under that line, to write all the variations which his manuscripts furnish in that line.

This visit could not soon be forgotten; but a most gratifying memorial of it, in the hand-writing of that distinguished man, was obtained before they parted. In the Doctor's *Album*, which contains a variety of little sententious pieces in Greek and Latin and Dutch, with the names of Bonnet, Burmannus, Ravius, Tydeman, Vanderkemp, Elsnerus, and other eminent literati of Holland, underwritten, there are a few lines in Hebrew characters, beautifully formed, and accompanied with this sign-manual—

BENJ: KENNICOTT,
E Coll: Exon: Oxon.

Doctor Livingston remained about a month in England. He then sailed from Falmouth for New-York, where, having been preserved during a long absence, under the shadow of the wings of a good God, he safely arrived on the 3d day of September, 1770.

CHAPTER VI.

FROM HIS RETURN TO NEW-YORK, TILL THE CLOSE OF THE REVOLUTIONARY WAR.

A.D. 1770–1783.

It was on a *Sabbath morning* that Dr. Livingston reached the city of New-York. The peace and sacredness of God's day well accorded with his own feelings and with those of every pious member of the Church, and afforded an immediate opportunity for the devout and suitable expression of them in the sanctuary of the Lord. He had returned, by the favor of Heaven, with health restored, as a messenger of the Gospel of Peace, bearing to a numerous and respectable flock the tender and solemn relation of a pastor. It was a season, therefore, of holy joy and thanksgiving; and, on account of many interesting recollections, which could not but be associated with it, as well as the new and mutual responsibilities to which it introduced him and all his friends, the first interview must have been very affecting. The succeeding Sabbath, he preached in the Middle Church, in Nassau street, to a large and attentive auditory, from 1 *Cor.* 1 : 22, 23, 24—*For the Jews*

require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God; and having delivered this introductory sermon, he was then acknowledged, in a suitable manner, by the Rev. Messrs. Ritzema and De Ronde, and Dr. Laidlie and the Consistory, as one of the ministers of the Reformed Dutch Church of New-York.

Dr. Livingston commenced the discharge of his pastoral duties with great diligence and zeal. He assumed at once a full share of pulpit and parochial labors; preaching regularly twice on the Sabbath, making visits among the people, and attending two, and sometimes three, catechetical exercises every week, an amount of service which few young men, under similar circumstances, would have had the courage to undertake, and fewer still the ability satisfactorily to fulfill. But though just settled in a populous city, where interruptions to study, and those not always of a professional nature, are numerous and unavoidable; though connected with a large congregation whose situation was a little peculiar; provided with few sermons, and associated with colleagues of established character, as judicious and able preachers, he did not hesitate to attempt his part, and he performed it to general acceptance. The fervor of pious feeling which he uniformly manifested, both in and out of the pulpit; his affectionate, dignified, and prudent deportment; and the style of his preaching, novel, yet plain and forcible, admirably calculated to engage attention, to alarm the consciences

of sinners, and particularly to comfort and build up believers in faith and holiness, rendered him highly beloved and popular. His labors, if arduous and weighty, were pleasant. Blessed with a number of godly and devoted friends, who sincerely and constantly prayed for him, and by various little attentions or expressions of kind solicitude, encouraged without flattering him, he was cheered and sustained in his work. Blessed, too, with a coädjutor (Dr. Laidlie) who was well acquainted with the state of the congregation and who was, at any time, ready to afford him all the counsel and assistance in his power, he toiled with alacrity, and his reputation and usefulness daily increased.

It was necessary that he should apply himself closely to study, and he did so; he read and thought, and wrote with scarce any intermission, excepting what was requisite for attending to other important duties of his station. At the beginning of his ministry, he wrote his sermons in full, and committed them to memory; but finding his health to be affected by such severe labor, he afterwards accustomed himself to preach from full notes, or what he called "a copious analysis."

This mode of preaching gave a freer scope for the exercise of his powers: it was exactly suited to his peculiar gifts; and often the amplitude of his intellectual views was so striking, the tenderness of his delivery so great, and his whole manner in the pulpit so impressive, that he was heard with the deepest attention and delight. Pious and judicious persons considered him a preacher of first-rate excellence, and he soon acquired by his public ministrations, by the habitual

suavity of his manners in private intercourse, and by his unwearied exertions to do good at all times and in all places, an influence which is rarely possessed by one so young in the service of his Master.

This high standing in the Church contributed greatly to the ultimate success of his endeavors to carry the plan that had been devised for promoting the general welfare of the Church. Soon after his settlement in New-York, he sought, with his characteristic prudence and zeal, to bring about a reconciliation between the Cœtus and Conferentie parties; an object which, as the reader has seen, lay, for years before, very near his heart, and which he had attempted, but in vain, to accomplish when he was in Holland. The circumstance of his having been educated abroad, his present connection with the Church of New-York, which had happily, at no time, taken a part in the great controversy, and his distinguished reputation, gained him, in a little while, an extensive acquaintance among the ministers of both parties, and consequently many opportunities of calling their attention to the subject. These opportunities, whenever presented, he failed not to improve. As an evidence of his assiduity in this work, and also of his pious friendship for his colleague, a letter which he wrote the following June, while he was paying a short visit to his friends at Poughkeepsie, is here inserted:

"My Dearest Colleague and Brother in Christ:

"With pleasure I converse with you, though at such a distance; past times seem to recur to my mind, when, at a greater distance, I expressed my love to you in this way. The Lord has been with me since I left you.

On the water it was tedious, on account of the number of passengers. I arrived home on Friday P.M., being 48 hours on the water. A kind providence to my whole family gives me fresh opportunity to rejoice in the goodness of the Lord. Last Sunday A.M., I preached here, and was much assisted to speak of Jesus and salvation through his merits. I thought much of our Church in New-York the whole day, (as indeed every day that is much on my heart,) and especially sympathized with my dear Laidlie; my prayers were for you, that God would support and bless you. The country air, the new amusements, and caresses of near relations, have refreshed both soul and body. I feel cheerful and hearty, and am convinced that it is necessary sedentary persons should now and then take tours of this kind. When I am walking among the trees, and ascend a hill, or gain from any little eminence a fine extended prospect, I draw in the wholesome air, and am apt to say—'Man was made to live in the country, to trace the footsteps of his Maker's power and wisdom in the vegetable world.' Nothing certainly but the pleasures and superior advantages of society, can compensate for the loss of those pleasures which the country affords superior to the town. The more I am refreshed in my present situation, the more I wish to have you with me, a partaker in these rural delights. This, however, I know to be impossible; but shall insist, on my return, that you take the same tour, as soon as your family and circumstances will permit your leaving home, whilst your health and cheerfulness add to my own.

"What conversation I have already had with some of

the partisans in the Dutch churches, I will communicate to you when I return to town. That bitter spirit, which has so much prevailed, begins to subside, and it is the general sentiment that something must be done in order to open the way for that regular establishment so necessary for the education of youths for the ministry. As I have scarce time to write this letter in haste, I shall refer this to a conversation. You know the love I have for yourself will make your sentiments always weighty with me.

"I never feel how much I love you, as when I am absent from you. The Lord be with you, and give you what, as a father, he knows to be best.

"Your most affectionate Friend and Brother,

"*June* 11, 1771. J. H. L."

It was stated in the last chapter, that articles of union had been referred to the parties respectively, by the Classis of Amsterdam; and that in consequence of its being proposed in them to form a connection with Princeton College, and of the neglect of the Classis to order a convention of the churches to deliberate upon the plan, the reference had proved abortive.

Subsequently, and but a short time before the Doctor came back to his native country, the Classis was appointed by the Synod of North-Holland, through his influence with that body, a committee, with plenary power to do whatever they might judge would be conducive to the interests of the American Church; and between the clerical members of the Classis and the Doctor, there existed a perfect understanding in relation to the plan which should be offered to the consid-

eration of his brethren. This plan, thus privately approved, it is probable was the old one new-shaped, the obnoxious article mentioned above being omitted; or it embraced the same cardinal principles, which there was reason to believe would be generally viewed as constituting a suitable basis for a union of parties.

The Doctor now found, upon conferring with pious and influential men of both parties, as he observes in the paragraph of his letter just quoted, that the bitter spirit, which had so much prevailed, had begun to subside, and that a desire for the adoption of some project that would give satisfaction to all concerned, appeared to be cherished; he, therefore, ventured to hint at one. He did not at once exhibit that which he had provided, but endeavored first to learn the sentiments of those with whom he conversed, with respect to the great objects it contemplated, and then to remove objections, if any were made, in order to prepare the way for its acceptance.

By this prudent procedure, he soon became convinced that the articles in his possession would be favorably received by the Church, and that it was expedient to adopt some measure, for the purpose of laying them formally before it. He accordingly suggested to his Consistory, that as they had not engaged on either side of the unhappy dispute, their influence could probably procure a general convention, and proposed that letters, stating the object in view—requesting the attendance of every minister belonging to the church, and of one elder from every congregation, and fixing the time and place of meeting, should be forthwith dispatched in their name. The Consistory promptly complied with

his wishes, and in the following October, the convention was held at New-York.

The minutes of the body are headed "Acts of the Reverend Assembly of Ministers and Elders of the Reformed Low Dutch Churches in the Provinces of New-York and New-Jersey, convened in the city of New-York, on the 15th, 16th, 17th, and 18th days of Oct., 1771, at the friendly request of the Rev. Consistory of New-York, for the purpose of procuring peace and unity to said Churches." And the first article, which relates to the arrival and introduction of the members, is in part in these words: "The Rev. Brethren having arrived and being convened, were solemnly welcomed by the Rev. John H. Livingston, S.S.T.D., and Minister in New-York. After the delivery of an appropriate sermon by the Rev. Mr. De Ronde, who had been appointed by the Consistory to preach at the opening of the Assembly, the Rev. Dr. John H. Livingston, minister in New-York, as present Præses of the conciliating Consistory of New-York, and with the knowledge and approbation of his Rev. Colleagues, was chosen President."

The Assembly then appointed a committee, consisting of two ministers and two elders of the Rev Cœtus, two ministers and two elders of the Rev. Conferentie, and two ministers and two elders from the neutral churches of New-York and Albany, to prepare a formula of union; and when the committee met to attend to this business, the Doctor disclosed the plan which had been digested and prepared in Holland, and which his brethren there had agreed that he should submit to the Church in this country. (See Appendix D.) The committee examined it with great care, and having made a

few slight additions and changes, resolved to report it to the Assembly. The Assembly approved it without a dissentient voice, with the understanding, that before it should be finally adopted, or be considered as having the binding power of a compact, it should be referred to the judgment of the Classis of Amsterdam. The prime mover in the whole matter, it is probable, first suggested the propriety of such a reference, and it was a masterly stroke of policy, displaying the wisdom of the serpent along with the harmlessness of the dove. While on the one hand, the Cœtus brethren were gratified with the recognition of principles for which they had long been contending, the pride of the Conferentie, on the other, was no less gratified with the proposed reference, as it fully accorded with their principle that the Classis of Amsterdam had a paramount and decisive authority over the concerns of the American Church.

It was a measure admirably adapted to the prepossessions of both parties, and could hardly fail to satisfy them; and, that such was the result is evident from the concluding article, which reads thus: "After giving each other the right hand of fellowship, the committee, as also the reverend Consistory of New-York, were openly and formally thanked for their friendly and brotherly services; and, after fervent thanksgiving to God for this unexpected blessing, accompanied with ardent supplications to the throne of grace for a further completion of this holy union work, as also for the prosperity and well-being of the Church, they parted in peace and love and joy.

(Signed) "JOHN H. LIVINGSTON, *Præses*,
ISAAC RYSDYK, *Scriba*,
EILARDUS WESTERLO, *Scriba*."

This Convention having proceeded as far in the business as was then deemed advisable, adjourned to meet again the next October; and in the mean time, what they had already done with so much harmony and good feeling, had a gradual and salutary operation in purging out the old leaven, and diffusing a spirit of forbearance and love through the Church. To present a specimen of these wholesome effects, a part of a letter from the Rev. JACOBUS RUTSEN HARDENBERGH (afterwards President of Queen's College, New-Brunswick, N. J.—See Appendix F.) to Dr. Livingston, dated Raritan, July 21, 1772, must be given. "I have the satisfaction to inform you that the Monday after I returned home, my Consistory at the North Branch had a meeting with the anti-consistory in that congregation. We found them exceedingly friendly, and well disposed for peace. In less than half an hour, we settled all our disputes. Our Consistory elected two from among their party—one for an Elder, and another for a Deacon—with which they seemed very well satisfied, and upon that dropped their Consistory, or thus united the two into one. Here I hope have ended, in less than half an hour, tedious, perplexing, and pernicious disputes, which have subsisted in these congregations for above fifteen years past. Blessed be God, that my eyes have beheld the healing of this breach in our Church, before I have been gathered to my fathers."

Pursuant to adjournment, the Convention assembled in October, 1772, and the letter of Classis, officially certifying that the plan of union had been approved by them, was laid before it. Every member then subscribed the articles, and the good work was thus formally consummated.

This event proved a most auspicious one for the Dutch Church in America, and the distinguished agency of Dr. Livingston, as the original projector, and the prayerful, prudent, and persevering promoter of the union, will be held in grateful and honorable remembrance while the Church exists. There were others who zealously coöperated with him in this difficult and weighty matter, as, Drs. Laidlie, Westerlo, and ROMEYN, (see Appendix G,) and the Rev. Messrs. Hardenbergh, Light, Ver Breyck, and Rysdyck; and their judicious and highly useful efforts must not be forgotten; but Dr. Livingston is preëminently entitled to the precious and enduring honor of having been the PEACE MAKER. The station to which he was elevated in the Convention, by the unanimous vote of his brethren, though he had been only about a year in the ministry, is an indisputable evidence of the opinion entertained by *them* respecting the service he had rendered, and his superior right on account of it to preside over their deliberations. When he was but a youth, thinking that a union might be effected, he felt a strong desire to do something towards its accomplishment; when residing in a foreign country, he labored with zeal to promote the great object; and when he returned, like the dove which had been sent forth out of the ark, he came back with an olive leaf in his mouth, and ceased not from his laudable exertions, until he had the pleasure of seeing his brethren dwelling together in unity. Upon *his* pacific plan, as a foundation, a noble and beautiful superstructure has since been raised. Soon after its adoption, and in conformity to some of its provisions, a course of measures was commenced, as the sequel will

show, for building up the Church, which has at length been crowned with the most gratifying success.

In point of popularity and influence, Dr. Livingston was now probably second to no minister in the Dutch Church. As a proof of the respect he had excited, it may be proper to state that, at a meeting of the trustees of Queen's College, held in the spring of 1772, a motion was made to elect him President of that Institution, which would undoubtedly have succeeded, had it been tried; but it was judged prudent to postpone the election until after the next meeting of the General Assembly.* Shortly after, he received the following note from President Dagget of Yale College.

"SIR: As I am informed that you have been honored with a Doctorate in Holland, I would be glad to have a sight of your diploma, (which I will safely re-convey to you,) that I may make an entry of it on our College records, and certify in the catalogue, the university by which it was given. I do, with pleasure, look upon our College honored by the honors deservedly conferred on any who owe a little part of their education to it."

It is presumed that the Doctor yielded to the request.

About this time he was elected a member of the

* Information of this fact was communicated to him in a letter from the Rev. J. Light, of New-Brunswick, dated in May, 1772. This gentleman, it appears by a note in the Christian's Magazine, "was active in promoting the independence of the Dutch Church in America. He published several very respectable pamphlets on the subject, which were answered by the Rev. Mr. Ritzema, of New-York."

Society of the Hospital in the city of New-York. He felt too much the power of religion upon his heart, and was naturally of too kind a disposition, not to take a deep interest in associations formed for charitable purposes; but it was in the Church, and in that section of it especially in which his lot had been cast, that he found his appropriate sphere of action. *Here* there was a great deal to be done for the promotion of the Redeemer's kingdom, and to this work he unremittingly and zealously devoted himself to the close of life.

To strengthen and perpetuate the union which he had been the honored instrument of effecting, and to raise the character of the Church, the project was conceived of procuring, as speedily as possible, the appointment and settlement in some suitable place, of a Professor of Theology; and, in condescension to the respective predilections of the brethren, who till lately had been long arrayed against each other, it was proposed to make a vigorous effort to provide funds for the maintainance of a theological professor in Queen's College, and then to send to Holland for a professor.

The project was adopted, and moneys were collected in most or all of the churches that had acceded to the union. The Convention of Ministers and Elders, which met at Kingston, in October, 1773, submitted some overtures to the Trustees of the College, and sent a letter to the Classis of Amsterdam, upon the subject of the professorate.* In this letter, after observing that students

The Rev. Dr. John Dewitt, in his sermon upon the death of Dr. L., referring to the foundation which had been laid by the Convention of 1771, for the theological professorship, makes the following just observation: "The Reformed Dutch Church is thus entitled to

could be educated at New-Brunswick with little expense, that there were churches in the province of New-York unwilling to make any contributions to the support of the professorate, that £4000 had been subscribed for it, that a majority of its friends wished to have it connected with Queen's College, and that that institution was provided with an ample charter; they request that the Classis would select and endeavor to obtain for them, a person well qualified to discharge the duties of a professor of theology. In August, 1774, the Trustees of the College addressed a letter to the Convention, in which they gently notice, in the first place, the anxiety of this body to have the funds raised in the province of New-York properly secured, but ascribing it to "a commendable forecast of future vicissitudes," declare "their readiness to enter into the proposed engagements." They then add: "As the College funds, amounting to about £4000, fall far short of what is necessary for engaging to a professor from Holland a competent salary, * * and the recommendation of such a professor is daily expected from thence; the augmenting of said funds demands our immediate and most serious attention, in order to enable the trustees to make out a call for the person recommended. And as it is reasonable to suppose, that the professor of divinity is the more immediate object of your concern, we declare it as our opinion, that whenever the trustees of Queen's College shall re-

the credit of having first contemplated and adopted a system of theological education in this country, which has received the approbation, and been followed by the practice of almost all her sister churches."

member the chief end of their incorporation, and regard the increase of students in this seminary, they will esteem it their duty and privilege to call the professor of divinity, on the recommendation of the Rev. Classis of Amsterdam, and the communication thereof to your reverend assembly: nor will they have any objection to the making him, at the same time, President of the College, provided it can be done without detriment to the collegiate community or theological faculty."

The Classis, it seems, had determined to solicit advice of the theological faculty of Utrecht, and not being able conveniently to obtain the desired advice, till after the opening of the university in the autumn of 1774, postponed, of course, their answer to the Assembly.

A letter from them, dated January 14, 1775, was received, however, in or near the following spring, and being opened by a committee that had been appointed to inspect its contents immediately upon its arrival, with power to call, if it should be judged expedient to do so, an extra meeting of the Convention, it was found that they had unanimously recommended the election of Doctor Livingston as the professor. The letter of Professor Bonnet was inclosed in that of the Classis, and both extolled him as a person well qualified for the office, and to be preferred to any one that could be sent from Holland; but in case he should decline the office, the Assembly was requested to state particularly the salary that would be attached to it, in order that the Classis, in looking out a Holland divine to fill it, might feel themselves authorized to make a definite offer in that respect.

The committee immediately issued circular letters, calling the Convention to meet in New-York in the month of May of the same year. The call was obeyed; but as the first battle of the revolutionary contest had been fought only a few days before at Lexington, Mass., such was the state of feeling in consequence, that the members hastily terminated their session, after recommending the observance, throughout all their churches, of a day of fasting, humiliation, and prayer. The particular business for which they had assembled, was necessarily deferred.

Hostilities with Great Britian had now commenced in earnest; and it being supposed that the enemy would early seek the occupation of New-York, which was in a defenseless situation, many of the citizens deemed it prudent to remove their families into the country, and accordingly did remove them in the autumn of 1775; but a much greater number left the city in the spring and summer of the following year.

Philip Livingston, Esq., a distinguished patriot, and a member of Congress,* was among the first to take

* This gentleman was the fourth son of Philip, who was the eldest son of Robert, and a grandson of the celebrated John Livingston that died at Rotterdam. The following notice of him is extracted from a Biography of distinguished persons in America:

"Philip Livingston was a member of the family which has long been distinguished in the State of New-York, and was born at Albany, January 15th, 1716. He was graduated at Yale College in 1737. With the superior advantages of an excellent education, he embarked in mercantile pursuits, and was soon engaged in extensive operations; and his inflexible integrity, and enlarged and comprehensive views, laid the foundation and erected the structure of extraordinary prosperity. His first appearance in public was in September, 1754, when he was elected an alderman of the city of New-York. From this period, he continued

this step, and in the month of October conveyed his little household to Kingston, in the county of Ulster, New-York.

With Sarah, the youngest daughter of this gentleman, Dr. Livingston had previously entered into a ma-

to fill various posts under the Colonial Government, till he took a decided stand against the usurpations of Great Britain. Mr. Livingston was chosen a member of the first Congress, which met at Philadelphia on the 5th of September, 1774. In this assembly he took a distinguished part, and was appointed on the committee to prepare an address to the people of Great Britain. He was reëlected a delegate in 1775, with full power to concert with delegates of other colonies, upon such measures as should be judged most effectual for the preservation of American rights and privileges.

"On the 4th of July, 1776, he affixed his signature to the Declaration of Independence. On the 15th July, 1776, he was chosen by Congress a member of the Board of Treasury, and on the 29th of April following a member of the Marine Committee; two important trusts, in which the safety and well-being of America were essentially involved. On the 13th of May, 1777, the State Convention reëlected him to Congress, and at the same time thanked him and his colleagues for their long and faithful services rendered to the colony and State of New-York.

"Mr. Livingston's attendance on Congress did not, however, preclude his employment at home in affairs of importance. He served in every capacity in which he could be useful in the councils of his State. He assisted in framing a constitution for the State, and, on its adoption, was chosen a senator under it. In October, 1777, he was reëlected to Congress under the new constitution, and took his seat in Congress in May, 1778, one of the most critical and gloomy periods of the Revolution, and incessantly devoted his whole faculties to the salvation of his country. He expired at York, Pennsylvania, on the 12th of June, 1778. A short time previous to his demise, he sold a portion of his property to sustain the public credit; and though he sensibly felt the approach of death, owing to the nature of his complaint, he did not hesitate to relinquish the endearments of a beloved family, and devote the last remnant of his illustrious life to the service of his country, then enveloped in the thickest gloom."

trimonial engagement; and, in the same month, shortly after the settlement of the family in its new place of abode, they were united in the conjugal state. This event proved to the Doctor one of the happiest in his life. Indeed, he could scarcely have formed a more felicitous connection, for she was a lady of good sense, of a mild and affectionate disposition, of great prudence, of sincere and ardent piety; and he thus became allied to other families among the most respectable in the colony.*

Dr. Livingston was himself a sincere and decided friend to the American cause. It was the earnest wish of his heart that the war begun might result in the establishment of his country's independence, and, like a number of patriotic and pious ministers of the city, he offered his fervent prayers to God for its ultimate success.

The Rev. Dr. Miller, in his Memoirs of the late venerable Dr. Rodgers, says: "For a considerable time before this crisis arrived, Dr. Rodgers and several other clergymen of the city, among whom were Dr. Mason and Dr. Laidlie, had been in the habit of holding weekly meetings, for cultivating friendship with each other, and for mutual instruction. Toward the close of 1775, the gentlemen concerned agreed to suspend their usual

* The eldest daughter of Philip married Stephen Van Renssalaer Esq., of Albany, and was the mother of the gentleman of the same name and place, who died in 1836, and whose patriotic services, amiable deportment, and princely liberality in the promotion of science and religion, are well known. The second married Dr. Thomas Jones, a learned and respectable physician of New-York, and was the mother of Mrs. Clinton, the widow of the late much-lamented Governor of the State of New-York.

exercises at these meetings, and to employ the time, when they came together, in special prayer for a blessing upon the country, in the struggle on which it was entering. This meeting thus conducted, was kept up until the ministers composing it, and the great mass of the people under their pastoral care, retired from the city previous to the arrival of the British forces."

Dr. Livingston was, no doubt, one of this clerical association; and it is probable that, as often as he was in the city, he united with them in supplications to Heaven for a happy prosecution and termination of the conflict.

But neither political nor religious principle made it his duty to remain in New-York, when that would be only an unnecessary exposure of his life, and the greater part of the people of his charge had fled into different parts of the country, to places of more safety. He therefore resided in the excellent family with which he had recently become connected, and visited the city for the performance of ministerial duty, as often as it was practicable. Until the British forces took possession of New-York, in September, 1776, he and Dr. Laidlie, who had also removed to Red-Hook, alternately came down, unless providentially prevented, and preached to the remnant of their flock; and in the month of June preceding, he administered the Lord's Supper in the Middle Church, which ordinance was not dispensed again in any of the Dutch churches in the city during the continuance of the war.

While the Doctor was staying at Kingston, he preached once every Sabbath, if in the place, in the Dutch language; but as the congregation there was furnished

with a pastor, (the Rev. Mr. Doll,) when he found that he would be probably for some time excluded from New-York, he became anxious for another situation, where his ministrations might be more needed, and about the time that his intercourse with the city ceased, it pleased the Lord to provide him just such an one as he had desired.

In the autumn of 1776, the Consistory of the Dutch Church in Albany invited him to spend the period of his exile, or as much of it as suited his convenience, in labors among them. This invitation he promptly accepted, and, with Mrs. Livingston and his infant son, went there in the month of November.

Whether, anterior to this time, public worship in that church had been regularly, or at all, performed in English, is not known; but it was understood that during his residence in the place, he would be expected to preach in this language, whilst the esteemed pastor would take the Dutch service; and for nearly three years he labored zealously, in conjunction with the pious and excellent Westerlo, to build up the Church in faith and godliness.

After he had been here about a year, he made a visit with his little family to his father at Poughkeepsie, which, for a short season, was attended with imminent danger, and led to the loss of his journal, containing a number of anecdotes, and relating his religious experience from the day of his embarkation for Holland.

It was in the month of October, 1777, when General Vaughan, with a small fleet, sailed up the Hudson, and burnt Kingston. The enemy, as they passed the residence of his father upon the margin of the river,

fired into it, and in the perturbation and alarm of the moment, produced by this wanton attack, while making some hasty preparations to leave the house, he burnt that manuscript, under the apprehension that otherwise it might fall into improper hands. The loss was a serious one to him, and not less so to us, for the journal would have yielded much interesting and important matter to enrich these pages. The whole family, upon the above threatening occurrence, fled to Sharon, Conn., and remained there some weeks.

The climate of Albany, in winter, proving too severe for the feeble constitution of Mrs. Livingston, he removed in the summer of 1779 to Livingston's Manor, in the hope that this change of situation would be beneficial to her health. How far his ministerial labors were pleasing and useful to the people of Kingston, the writer has not been informed; but of their very great acceptance in Albany, unquestionable proof can be given; for in the ensuing spring he received a *call,* in due form, to return to them. This call, which is dated the 4th of April, 1780, was brought down and presented to him the next day by the Rev. Dr. Westerlo, and Mr. John Beekman. He took it into serious consideration, but finally declined it, and continued at the Manor, preaching to destitute churches in the vicinity the unsearchable riches of Christ.

The Doctor, it is evident from the facts already stated, did not lead a life of inaction or indolence, while compelled to intermit the exercise of his sacred functions in New-York; nor did he rove about as a political missionary, consuming his time in the discussion of questions relative to the public affairs, interesting as the

subject then was to persons of every description Though a decided Whig; though he rejoiced at every occurrence auspicious to the cause of freedom, and both in public and in private remembered his beloved coun try at the Throne of Grace, praying that the right hand of the Almighty, and the light of his countenance, would save her, yet he loved the cause of Christ more; and he, therefore, assiduously employed himself in the glorious service to which he had been called. His prudence, his just sense of the dignity of his office, and of the solemn nature of its duties, were such as could hardly fail to preserve him from any unseemly remarks in ordinary discourse upon political matters; but conversation of the kind was not sufficiently suited to his taste, to put him in much danger in that respect. Redeeming grace was habitually the theme of his meditations; and he never was so happy as when hearing or telling of the victorious operations of Him whose kingdom is not of this world, and commending salvation to all around him, as well in the social circle as in the house of God.

The church in which the Doctor now regularly preached was in the village of Lithgow, where he lived, and near the Manor-house, but his attentions were not confined to the congregation that assembled in that place. Other congregations within a convenient distance—and there were several, composed chiefly of German families in want of the ministrations of the Gospel—enjoyed a portion of his labors as often as circumstances would permit. During his stay with this people, which lasted about eighteen months, he preached two sermons every Sabbath, one in English and the

other in Dutch; and he had reason to hope that his strength had not been spent for naught.

The following two years were passed at Poughkeepsie. The church in this town, which now was without a settled minister, desired his services; and he being rather inconveniently situated, in some respects, at the Manor, consented to take the pastoral oversight of it; and, accordingly, removed for the purpose in 1781, to his father's mansion, where he remained until the close of the war. Of the profitableness of the Doctor's ministry, during this period, no materials are in hand to authorize a full or positive representation. Yet tradition furnishes one instance which, with its far-reaching results, has been well set forth in an article in *The Sower*, for January, 1856, a monthly paper issued by the Board of Publication of the Protestant Reformed Dutch Church. It is entitled "The Line of Influence," and is as follows:

"During the Revolutionary War, the Rev. Dr. Livingston was compelled to absent himself from his pastoral charge in the city of New-York. Part of this time was spent by him in occasional services in or near Poughkeepsie, where, it is said, he often preached in a barn. On one of these occasions, there was among his hearers a little Hessian drummer, who had been taken prisoner after the defeat of Burgoyne at Saratoga, and was sent into the interior for safe-keeping. It pleased God to bless the word preached to the conversion of this poor captive mercenary, and afterwards to 'count him faithful, putting him into the ministry.' The Rev. Christian Bork, after laboring in some smaller charges, was called to the North-West Church in this city, then worshipping in Franklin street, where he ministered for many years with great zeal and success. Among the fruits of his ministry was a young man named John Scudder, who, after finishing his theological studies, devoted himself to the missionary work in the

foreign field, where he spent a long and most useful life, leaving a name embalmed in the grateful recollections of every Christian heart. It was his privilege, when about a twelvemonth since he closed his eyes in death, to know that three of his sons, like-minded with himself, were laboring among the heathen.

"What a series of results to proceed from one discourse in a rude barn amid the tumult of war, and the general relaxation of order and morals! The American pastor, the pioneer East-Indian Missionary, the three brothers constituting the Classis of Arcot, in Madras; all links in a chain of spiritual influences running from 1776 to 1856. And who shall 'tell the generation' of those new-born souls yet to trace their saving knowledge of the truth to the instrumentality of the sons who now carry on the work begun by their honored father? Let no man despise one sermon. Let no minister think lightly of one poor, ignorant hearer. Perhaps of all the conversions of which the sainted Livingston was made the means (and the number was far from being small) not one has been attended with such abundant and lasting blessings to the Church and the world, as that of the little Hessian drummer who strayed into the Dutchess county barn some eighty years ago."

The present cheering prospects of America led him to reflect with much attention upon the changes which a new form of political government would render necessary in ecclesiastical policy, in order to place the Church in an advantageous position, and give her a proper standing and influence among other denominations. The following extract of a letter to the Rev. Dr. Westerlo, dated 22d October, 1783, will show the interest and mature deliberation with which he revolved the important subject, and also the origin of *a plan* which was ultimately adopted, but not till towards the close of his life.

"The revolution in our political interests has made a change in the general face of our American world, and

as it has removed some difficulties which were taken into consideration in our former plan, so it has introduced others which deserve a very weighty and impartial discussion. The common enemy to our religious liberties is now removed; and we have nothing to fear from the pride and domination of the Episcopal hierarchy."

"A sufficient seminary for all the purposes of common literature, is now already established in the Jerseys, and will probably be enlarged into an university, and be most favored by the Legislature in that State. The erecting, therefore, a College, with all the appendages necessary to justify the appellation, at Brunswick, appears to be an object at once beyond our funds, and in itself unnecessary. The question will then recur, what must, what ought, what can we do? To me, there appears but three possible methods, which, if not free from difficulties, seem to be upon the whole at least practicable, and in some measure calculated to answer the purposes we wish to obtain — either to wait until the government of this State shall organize the College in the City of New-York, and then appoint a professor for our churches in that College, to be supported by the funds of the College; or, to request (which, if done, will doubtless be obtained) a local union with Princeton, where a professor of our nomination, and supported by us, may teach in their house, and the students have the privilege of their library; or, lastly, that our churches support their independence, and distinct name and existence, by erecting at Brunswick—not a College, but a Divinity-Hall, for the sole purpose of teaching Theology."

"I will freely communicate to you my sentiments upon each of these, not only because you have a right, as a friend, to know my opinion, but because I wish to prompt you to an explicit declaration of your own mind upon the subject, as I am by no means fixed in my views, but would fain gain all the advice possible in a matter which is justly considered by all as important, and which can not succeed without the joint concurrence and approbation of the whole."

"With respect, then, to the first thing proposed, it appears to me the following difficulties are altogether insurmountable: 1. The time may prove too long for the wants of our Church before the College in New-York is properly organized. 2. The old Charter of that College, and the funds which were given upon express condition of the operation of that Charter, will create some difficulties; these have still their friends, who will be ready to oppose, if not openly, at least by their influence, every measure which seems to prefer any persuasion or denomination above the Episcopal. 3. The government of this State **** will probably wish to give no countenance at all to any denomination of Christians, lest an infringement of religious liberty should be made; and, therefore, if the College should be erected into an university, it is my opinion the science of theology will be entirely omitted. For us, therefore, to be waiting for that event, will be loss of time, engaging in the quarrels of an old standing and high partyship, or a final disappointment at last."

"The second has a greater prospect of success, and for some time has been uppermost in my mind, in con-

sequence of a train of happy consequences, which I imagined I saw connected with that situation; nor was the assured orthodoxy of all the Presbyterian Churches, and their indissoluble union in doctrines with ours, by that means, the least argument to persuade me into a coälition with Princeton. But, upon mature thought, it is evident to me that this measure will not succeed. For—1. Our professor, when placed there, must be either under the control of the Trusteeship of that College, or (if an exemption from their jurisdiction should be stipulated) it is impossible but he will, in time, be under the influence of their customs, sentiments, and opinions, as he must be one among the many who surround him, and who, all being swayed by one interest, will unavoidably draw him also with the stream; whereby the professor of the Dutch Church will and can not but be a Presbyterian professor. You know my sentiments in favor of the Presbyterians too well to suppose I mean any thing in this the least derogatory to them, their doctrines, or their church government. I esteem them highly, and wish many among us were not possessed with such groundless prejudices against them. But when I consider our churches as hitherto preserving a distinct denomination, my first observation will be seen to have great weight, as the name and existence of the Dutch churches by such an union would soon expire. 2. The same sum must be raised by us for the support of this professorate at Princeton, as if it was placed in any other situation, while the prospect of its answering our purpose would be dubious, and our professor evidently placed farther out of our control, in proportion as he

became united to others. 3. Our correspondence with our mother churches in Holland, and the possibility of being increased by emigrations from thence, should at least incline us to remain as pure and unsuspected of any mixture as possible—unless some generous and proper plan, formed by a genius equal to the task, should be drawn for uniting all the Reformed Churches in America into one national Church—which, notwithstanding the seeming difficulties in the way, I humbly apprehend will be practicable and, consistent with the outlines drawn by Professor Witsius for King William the Third, I yet hope to see accomplished. But until something of that kind is proposed, what has been mentioned above stands with its full force."

"The last of the three proposed plans remains to be considered. At first blush, it is evident that if it can be put in practice, it will distinguish our churches as singularly concerned for maintaining the truths of the Gospel, and instead of absorbing them into other denominations, will fix their character in a point of view, which will hand down the efforts of the present generation with honor to posterity. While others have labored with success and praise for the cultivation of learning in general, it seems to be reserved in Providence, as the peculiar province of our churches, to employ their whole influence in teaching and establishing the Reformed religion."

"Before I mention the difficulties which have occurred to my mind, permit me to premise the arguments in its favor. 1. If we erect a respectable professorate and Divinity-Hall at Brunswick, we shall have our institution wholly under our own control; every

difficulty can be canvassed, and redress obtained without the interposition of other denominations, or any appeal to different boards. 2. The name and estimation of the Dutch churches among the various churches in America, are in such repute for orthodoxy, that our institution will bid fairer to be universally useful when we stand alone, than any union with any that can be named, could possibly promise. 3. The local situation of Brunswick seems to be a proper centre for the States of New-York, and Jersey, and Pennsylvania, in the last of which there are perhaps as many congregations of the Reformed churches as in both the former. 4. But what ought to be a principal consideration is, that all the donations and assistance we are to expect for this undertaking, will be given by those who belong to the Dutch churches, (as every other denomination has plans of their own, which call forth their whole abilities,) and it is evident the benefactors for our professorate would give with greater freedom, and feel more happy in promoting a work, which they were assured would remain under the sole inspection of the Dutch churches, than by any combination of ecclesiastic interests with Princeton, or political with New-York, could possibly be effected."

"These, and what I might still add, if these were not sufficient, have induced me to prefer the last to both the former plans. The difficulties which occur, are, indeed, not small; they are few in number, but of great weight. The one is, it will unavoidably take up some time, at least two years, before any thing of importance can be done towards this establishment. The other is, we have not funds equal to the task; and we

shall need the advice of our wisest friends, to point out a method for obtaining a sum sufficient to maintain a professor in theology, and in the oriental languages."

"I have already said that I was not fixed in my views respecting this affair; at least, not so fixed but that I stand open for conviction, and wish to obtain all the light which can be thrown upon the object, before I determine in what manner my vote or small influence shall direct. Upon discoursing with Mr. Romeyn, I found him fully convinced that what I have last considered was the proper line of conduct for us; and his arguments have not a little conduced to establish my mind upon this plan. It is the interest of the Redeemer's cause we have at heart. Our hands must do what we are called to with all our might. An effectual and peculiarly exclusive door is now opened for service. The enemy of all religion is not at rest. Our united efforts and blessings, as answers to prayer from the throne, may fix an establishment that shall make glad the city of our God for ages yet to come."

The conjectures he formed as to the arrangements that would be made in behalf of the literary institutions mentioned, and the views of church policy he expressed in this letter, were singularly judicious; and they prove him to have been a man of an enlightened and comprehensive mind, and, however devoted to the best interests of his own Church, of a catholic spirit.

To a distressing and protracted time of war succeeded at length, in the good providence of that God who ruleth among the nations, *a time of peace.* By His blessing upon the arms of America, every mountain became a plain before her Zerubbabel, and the top

stone of her liberties was brought forth with the exulting shouts of thousands. The conflict between Great Britain and this country was brought to a close in the year 1783. Provisional articles of peace had been signed at Paris in the latter part of the preceding year, and as soon as intelligence of the fact reached here, all hostilities ceased. A number of the exiles ventured forthwith to reöccupy their former dwellings; but they did not generally return, until after the evacuation of the city by the British troops, on the twenty-fifth of November, 1783. About this time, Doctor Livingston came back to resume his pastoral charge, and commenced a laborious course of ministerial duty.

CHAPTER VII.

FROM THE RESUMPTION OF HIS PASTORAL CHARGE TILL THE ADOPTION OF THE CONSTITUTION OF THE CHURCH.

1783–1792.

THE first interview between Doctor Livingston and his flock, upon their return to New-York, after so long a separation, was attended with mingled emotions of joy and sorrow.

On the one hand, the successful termination of the war, with the glorious results in prospect, the repossession of their former habitations, a sight again of those venerable temples in which they had so often raised the voice of supplication and praise, and a sight of each other, as preserved through all the vicissitudes and perils of seven eventful years, were circumstances which could not but awaken in every breast the most pleasurable feelings. But, on the other hand, the many sad events which had taken place in a number of families, some of which, perhaps, had not been extensively known or heard of before; the visible traces of the outrages committed by the enemy, the ruinous state of several places of worship, which had been most

wantonly abused, and among which were the Middle and North Churches—the one having been first a prison and then a riding-school, the other a prison; these circumstances, together with that of the *loss* BOTH had sustained in the death of the loved and excellent Laidlie,* made the occasion one, not less of mutual condolence than of mutual congratulation.

The old church in Garden street, being found uninjured, was, in the month of November, immediately after the Doctor's return, reöpened for public worship; and the people, grateful as may be supposed, that they had one building left in which they could assemble, once more came together, and united with their pastor in a tribute of thanksgiving† to the Host High, for his innumerable mercies.

The congregation at this time, or rather the residue of it, needed extraordinary attention; and the labor of visiting, catechising, and preaching, and of various other important duties, necessary in consequence of the long suspension of pastoral cares and the commencement of a new form of political government, was more than usually devolves upon the minister of the Gospel;

* This much-esteemed and devoted servant of Christ, died at Red Hook, in the year 1780, of a pulmonary disease. The two Dutch ministers, though still living, did not come back to the city to reside. Mr. Ritzema remained at Kinderhook, and Mr. De Ronde settled at Schaghticoke, a place north-east of Albany. They were both too far advanced in life to resume the responsibilities of the pastoral connection in such a city, and the Consistory of the Church, with their accustomed liberality, granted to each an annuity of £200 during life. Mr. Ritzema died in the year 1796; Mr. De Ronde in 1795.

† The eleventh day of the following month was, by the recommendation of Congress, observed throughout the United States as a day of national thanksgiving.

more, indeed, than a single one in such a station could well perform, without incessant assiduity. And the Doctor stood alone as the pastor. Of the four ministers in connection with the Church when the war begun, he was the only one whom Providence permitted to take the oversight of it when the war ceased; but he nevertheless cheerfully undertook the difficult service and discharged it with unwearied diligence and zeal.

While he was thus devoted to his congregation, he also coöperated with the friends of science and religion, to forward the accomplishment of an object which was then in contemplation—*the erection of a State University.*

In a letter to the Rev. Dr. Romeyn, dated March 18, 1784, there is the following paragraph: "That evening when I parted with you, the Governors of the College met, and a bill for erecting a university in the State of New-York was read to us. Many observations upon the bill, in the form it then bore, were made, and some alterations were strongly urged. The alterations insisted upon were not essential, with respect to the *basis* of the university, but only the form in which the matter was managed. There is no opposition from any quarter which occasions the least doubt but the business will be conducted with that spirit of catholicism and harmony, which will insure a literary foundation of importance to the Church and State. As soon as the bill has obtained its proper alterations, and gone through its different stages, I will endeavor to obtain a copy for you, and send it over to you."

He felt, too, no little solicitude for the general wel-

fare of the Church to which he belonged, as is apparent from another part of the same letter. Having mildly animadverted upon the strong manner in which a respected clerical brother had expressed himself in favor of Queen's College, he adds: "For my part, I wish only for information, and if I know my own heart, I am perfectly impartial and without the least prejudice in favor of one place or seat of learning above another. My only inquiry is, which place can be rendered most secure for maintaining our blessed truths unadulterated, and which—provided there are several methods which in that respect are equally secure—is most easy, practicable, and advantageous? I am too much a friend to the College of Brunswick to take up any argument against it, but if another door should be opened, which will answer every purpose sooner and better, I would desire to be such a friend to truth and providence as not to refuse an acceptance."*

* To explain this extract, it may be proper to observe, that the hope of ever seeing Queen's College in a flourishing state, seems to have been now a forlorn one. The funds of the institution had become much reduced, and the number of students was only fifteen. The Trustees had shortly before given a call to the presidency, to the Rev. Dr. T. Romeyn, but the acceptance of it was very doubtful; and under these discouraging prospects of the Seminary, the expectation appears to have been cherished, that *King's* (now Columbia) College, in the city of New-York, would be so divested of its Episcopal character, and so new modelled, as to afford speedily all the advantages desired for the education of the youth of the Dutch Church.

The Rev. Dr. Hardenbergh, one of the warmest friends of Queen's College, acknowledges in a letter written about this time to Dr. L., that "being totally unacquainted with the intentions of civil government, as to the important matters of education," he was utterly at a loss what to say upon the subject of educating youth for the supply of the Church.

Further on, he says: "The repeated mention you have made about the necessity of forming a classical meeting of the Southern district, notwithstanding the smallness of the body, has induced me to try if I can bring such a measure about. I have not yet seen Mr. Schoonmaker of Gravesend, and whether Father Van Sinderen can attend, I do not know; but I shall endeavor to form the poor suffering congregations again into a body, and get our ecclesiastical judicatories once more established." This letter shows that, in the midst of numerous and weighty parochial duties, he was employed about matters of great importance, either to the community, or to the Church at large.

It was stated in the last chapter, that the Convention which had assembled in May, 1775, to act upon the letter from the Classis of Amsterdam, relative to a professor, owing to the alarm then prevalent, dissolved itself without attending to the business. In October, 1784, another Convention assembled, and this was the first, it is believed, that met after the conclusion of peace. This body proceeded at once to the election of a Professor of Theology, and unanimously bestowed the honorable office upon the person, whom the Theological Faculty of Utrecht and the Classis had concurred in recommending.

An appointment made under circumstances so clearly expressive of the Divine will in the case, Doctor Livingston could not decline: he accordingly declared his acceptance of the same, and a time was fixed for his inauguration.*

* To show the progress of ecclesiastical organization in the Dutch Church, it ought to be noticed here, that this Convention resolved to

On the 19th of May, 1785, in compliance with the request of the General Synod, the name which the Convention had now assumed, he delivered his inaugural oration in Latin, before them, in the Old Dutch Church in Garden street. This discourse, the subject of which was, "*The Truth of the Christian Religion,*" was afterwards published. Some apposite remarks, in his prologue, upon the happy termination of the revolutionary contest, and the importance of religion to the nation being made, he passed on to a general view of all religion, true and false, and showed the foundation of that which is true. He treated next of natural and revealed religion; and, having briefly noticed the insufficiency of natural religion for the salvation of sinners, as also the necessity of a revelation, he exhibited a few of the principal arguments which prove that the Books of the Old and New Testament contain a divine revelation, and then urged,

distinguish their several assemblies *by the names* usually given to such judicatories. For particular reasons, at the adoption of the *Articles of Union*, they were simply denominated "the Particular and General Assembly:" henceforth, every Particular Assembly was to be called *a Classis*, and the General Assembly, a *Particular Synod*. There were, at the commencement of the war, and probably also at its close, between 70 and 80 congregations in the State of New-York, and about 40 in New-Jersey: of the former, three classes were constituted; of the latter, two, which were to meet ordinarily twice every year. The Particular Synod was to be a delegated body, consisting of two ministers, and two elders, from each classis; and to meet once a year: and it would seem that it was now further resolved to have a third judicatory, composed of all the ministers of the Church, with each an elder, and one elder from every vacant congregation; which should be called the *General Synod*, and meet once every third year. The statement is made upon the authority of a paper of Dr. L.'s, which has been referred to before, containing a few detached observations relative to the Dutch Church. The observations appear to have been penned about the year 1792.

at the close of the discourse, a number of other arguments to confirm his proposition, which it is scarce necessary to add, he satisfactorily established.

The Doctor's extensive acquaintance with ministers and other persons, distinguished for learning and piety, furnished him almost daily with occasions for letter-writing. His epistolary correspondence was, at no time subsequently to his settlement in New-York, a small affair; but now he had many European friends, with whom, as often as an opportunity was presented, he reciprocated affectionate attentions. The chief of these friends were in Holland, as he had himself long resided in that country, and formed while there, an intimacy with several eminent persons. He had, however, one foreign correspondent, in another part of Europe, whose name is worthy of honorable distinction in these Memoirs, the celebrated Dr. John Erskine, of Edinburgh. This gentleman, in two instances at least, accompanied his letters with a present of several valuable books, as a token of personal esteem, and of pious solicitude in behalf of the Dutch Church. The letters of this venerable and truly excellent divine, to Dr. L., though short, evince a liberality of Christian feeling, and a desire to promote the spread and preservation of the truth in the Dutch Church, which justly entitle them to a particular notice. They were written at an advanced age, and, seemingly, with a trembling hand. One, dated March 26th, 1784, commences thus:

"DEAR SIR: Permit me to send you, as a mark of respect for yourself, and the worthy family from which you are descended, and of my best wishes for the Belgic Churches on both sides the Atlantic, a few Dutch

books." Some of these books, the Doctor is requested to keep, and the rest, to present to any ministers or private Christians that might need them.

In another, dated December 14th, 1784, he says:

"Regard to one, descended from Mr. Livingston, a successful and eminent minister in Scotland; one, too, of whom I had so pleasant accounts from my dear friend Mr. Rondal, one of the worthiest ministers of this city, disposed me to send you * * * *: not so much, that I thought they could be of great use to yourself, as probably you might be provided with the best of them, as that I supposed there might be Dutch ministers or private Christians, in country parishes, not so well provided with books, to whom you could present them. I now send you 8 more folios, 3 octavos, and one duodecimo, with the same view. * * * Scriptural criticism is, I am afraid, too little studied in the American States. * * * I mean not, by this, to approve the method in Holland, of introducing so much criticism into sermons. But, surely, it argues more reverence for Scripture, than transforming sermons into philosophical essays, or eloquent declamations, no way connected with a text. I should be glad to learn from you, the state of religion and theologic literature in the Middle States, especially in the Dutch and German Churches. I am much concerned for the storm which seems to be threatening Holland.

"I am, dear Sir, your affectionate Brother and Servant, JOHN ERSKINE."

About this time, the North Church being repaired,

and it being desirable that there should be regularly full service in both churches, the Consistory determined to give the *Doctor* a colleague, as soon as they could obtain a minister of suitable gifts and popularity. In pursuance of this determination, a call was presented in July, 1785, to the Rev. Simeon Van Aarsdaalen, of Readington, New-Jersey.

The prefatory part of this instrument is somewhat of an *historical* nature, and expresses officially, the sentiments then entertained of the Doctor's ministrations. It is in these words·

"Since it hath pleased God to restore his dispersed people in peace, from their grievous exile, and establish them again in their former habitations, the Minister, Elders, and Deacons of the Reformed Protestant Dutch Church, of the City of New-York, desire with thankful hearts to acknowledge His unmerited goodness, and express their fervent gratitude, by their zeal in promoting his worship, and restoring the ordinances of his house to their former importance and usefulness."

"With great expense and labor, one of the ruined churches (commonly called the North Church) has been repaired, and the public service of the sanctuary for some time performed alternately in the North and in the Old Church."

"The death of the celebrated Doctor Laidlie, whose labors were eminently blessed, and whose name will long be remembered with every sentiment of veneration and esteem, has deprived the Dutch Churches in America of an able defender of the truth, and this congregation of an indefatigable and exemplary teacher. By his death, the whole pastoral care, and all the duties of the

ministry, are devolved upon Doctor Livingston, who, notwithstanding *his great exertions* and *most acceptable labors,* can not possibly alone supply the wants of a congregation, whose members are too numerous to convene in one place of worship, and whose youth require catechetical instruction, beyond the strength and attention of one minister. It has, therefore, been the fervent wish and endeavor of the Consistory, as well as the constant request of the congregation, since their return to this city, to find a capable and acceptable teacher, to assist Doctor Livingston in the work of the ministry, and with him to perform divine service in the English language. And since they have become acquainted with your person and character, your talents and ministerial gifts, their choice has uniformly been placed upon you." Then follows the call which, it would appear from the fact of its being found among the Doctor's papers, was declined and returned.

In the month of October of this year, the first attempt was made to establish a correspondence between the Dutch Reformed, the Presbyterian, and the Associate Reformed Churches. The Synod of the Dutch Church had the honor of proposing the matter, and appointed a committee to confer upon it with the committees that might be appointed by the respective judicatories of the other Churches. Doctor Livingston was one of the Dutch Committee, and read at the *conference,* when it took place, a written declaration of his own and his brethren's views, or rather of the instructions they had received in relation to the important business. This declaration, in the preparing of which he had, without doubt, the most influence, though it expressed a strong

and inviolable attachment to his own Church, bore no semblance of bigotry, and breathed throughout a spirit of Christian love and of fervent zeal for "the preservation of sound doctrine," the "promotion of piety, and" the "prevention of future discord." The object of the conference was represented to be, not "to effect any nominal or real union between the respective Churches;" but, simply, "to open a correspondence that might tend to the general advantage of the Church of Christ, the preservation of sound doctrine, promotion of piety, and prevention of future discord."

Having observed that "the standards of" their "confession, as well as" their "attachment to them, must, by" them, "be for ever preserved inviolate and unalterable," and given an account of the Formularies, to which every candidate must subscribe before he can be admitted as a minister in the Church, the Committee, in their Declaration, which was read by the Doctor, as above stated, proposed a few questions to the other Committees. The first related to *their* standards, and to the manner in which they bound themselves to abide by their confessions, so as "to exclude all reservations and exceptions whatever." The second was in these words: "Whether the corresponding Synods will, in order to lay the foundation of a full and unreserved confidence between our respective Churches, give some solemn and authoritative pledge or promise, the one to the other, that both, for the present, and as far as watchfulness, care, and fidelity, on the part of man can prevail, for ever hereafter, a firm, explicit, and unconditional attachment to the known formula of our respective Churches, respecting doctrine and worship,

shall be insisted on, and, at all hazards, without the fear of man, be practised in each and every one of our Churches." The third and fourth respected the recognizance of deviations from purity of doctrines, and the maintenance of discipline. Two articles were then added, in reference to the accommodation of disputes, and the mode of keeping up some visible correspondence.

The writer is unable to say what were the answers returned to these questions: but the abstract of the Declaration of the Dutch Committee, shows how tenacious our fathers were of the genuine doctrines of the Gospel, and how *anxiously* they sought to bar the introduction of error into the Church. The final result of the conference was the adoption, by the aforenamed judicatories, of a plan of mutual and friendly intercourse.

A plan was projected the ensuing winter, by some friends of literature in the northern part of the State, for founding a College in Schenectady, for the prosperity of which the Doctor evinced a benevolent concern, and probably made some exertions, at the meetings of the Regents of the University, being a member of that Board.

In a letter to his worthy friend and brother, the Rev. Dr. T. Romeyn, pastor of the Reformed Dutch Church in that town—one, it is believed, of the original framers of the plan, and its indefatigable patron—he says: "If I can be serviceable to you in any thing relating thereto, I shall be glad to receive your directions;" and, in another dated the 25th of February: "I shall be happy to hear from you, and wish to know what prospects

remain of our sanguine expectations respecting your intended college. I have understood some little misunderstanding has taken place in consequence of different claims to the same lands, which were intended to be appropriated for a fund. I hope it may be amicably settled, and that your influence may prevail to engage both sides to unite in the same object. It would, doubtless, prove a great advantage to the town to have a College placed there, and its importance to literature and religion, in that quarter of our State, need not to be mentioned."*

The Legislature of the State, in April, 1784, passed an act, entitled, "An Act to enable all the religious denominations in this State to appoint trustees, who shall be a body corporate, for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned." As this Act needlessly interfered with the established practice of the Dutch Church, the Doctor endeavored to procure the addition of a clause or another act, suited to the case; and thus rendered an important service to the Church.

It is well known that the consistory of every church is intrusted with the care, not only of the spiritual affairs of the society, but also of its temporalities; and that the members of a consistory are not viewed as placed permanently in active service; but that every year according to the constitution of the Church, one half of the number serving in any congregation must

* The College was incorporated in 1794, by the name of *Union College*, a name given it in consequence of the union of different denominations of Christians in its establishment.

retire to make room for others, or be themselves re-elected; and such has ever been the practice of the Church. But the act referred to directed the appointment of trustees, in every congregation, *a third part* of the number to be chosen *annually*, to have the exclusive superintendence of its temporal concerns. The Doctor's object appears to have been to get a bill passed, that would make every consistory, for the time being, a legal board of trustees; and, if frequency of change in the members of such a board was a point of any moment, *that* was certainly as well provided for in the rules and practice of the Church as in the law of the Legislature.

Under date of March, 1786, he thus writes to Dr. Romeyn upon the subject: "The business of our incorporations I found was not properly understood by some, and very warmly opposed by others. The ideas adopted by the authors of the incorporation act, were to keep the temporalities of all churches perfectly distinct from spirituals. For this reason, without adverting to the customs or discipline of any religious denomination, the body corporate in one and all of them was to be formed in a new mode, and this mode be adopted by every congregation. In this plan there are many of our great folks so established that I despaired of any opening for redress in our case. I applied, however, constantly to some leading members in both houses, and at last obtained their consent to a bill, which I now inclose to Dr. Westerlo, who is requested to send it forward to you. But, even as to this bill, it is suggested to me that it will be insisted upon, and probably a clause for that purpose added to

the bill, that our elders and deacons shall be chosen at large by the people, and not by the consistories, as at present, being, as they say, more republican. Should this last be urged, I would rather drop the whole application, as that remedy would be worse than the present disease, and would infallibly bring confusion into our churches. The truth is, I do not feel anxious to bring the business forward this session. However, I have drawn a memorial, and sent it with this conveyance to brother Westerlo, for him and you to sign; and if you both judge it is best still to push the matter, I will do as you shall direct."

These efforts of the Doctor proved at length successful, and a law was passed, enacting "That the minister or ministers, and elders and deacons, and if, during any time, there be no minister, then the elders and deacons, during such time, of every Reformed Protestant Dutch Church or congregation, now or hereafter to be established in this State, and *elected according to the rules and usages of such churches within this State, shall be the trustees for every such church or congregation.*"

In consequence of unintermitted attention to his various and arduous duties, the health of the Doctor, in the course of the past winter, became considerably impaired, and hoping that he might derive benefit from a change of air and more exercise, he removed, the present spring or early in the next summer, to the pleasant village of Flatbush, on Long Island.

For near three years, he had now been sole pastor of a large and respectable congregation which, before the war, was served by *four ministers;* and during the greater part of this time, or ever since his appointment

as professor, he had lectured five days every week to a class of theological students.

Few constitutions are so robust that they would not feel the effect of continued and faithful employment for such a space, in any profession; and the Doctor would probably have sooner sought this partial and temporary retirement from his charge to recruit his strength, had he not viewed it as his duty *to spend and be spent*, while a most signal blessing from above attended his labors. In the lapse of the period which has been mentioned, he received, upon a confession of their faith, *more than four hundred persons* into the communion of the Church; the period was, in fact, *one joyful revival season*, and his own soul participated in the celestial influence which descended so copiously upon his ministrations. The large accessions made to the Church comforted and encouraged him, and his work, with these convincing tokens of the presence of the Divine Spirit in the midst of the people, if debilitating to his body, was nevertheless a delightful one.

But a little relaxation was now rendered necessary; and to enjoy it, he removed a short distance out of the city. Assistance also was indispensable; and accordingly a call was sent about the 1st of August to his excellent friend, the Rev. Dr. Romeyn, of Schenectady, to preach in the Dutch language, concerning which he thus writes to that gentleman:

"Rev. and dear Brother: It is with very great pleasure, and not without my most fervent prayers for success, that I transmit to you the inclosed call from our church at New-York. * * * * You

have long known the high esteem, the affection and attachment, which our congregation has borne towards you. I intimated this frequently to you in our confidential conversation, and your disinclination to live in the city, and refusals to lend an approving ear to my wishes, have prevented us from calling you before. * * We conceived your principal objection was to performing service in two languages. The Consistory, therefore, have called you only to preach in Dutch. Your service will therefore be easy. The nnmber of Dutch families is not great; but, lest you might fear that your usefulness should thereby be limited, the whole large congregation is before you for parochial duties in English; and your established character and old friendships open a door for extensive service and usefulness among us, above any other whatever. * * * * You know the unfeigned affection I have long had for you, and, therefore, you may with propriety consider me as an interested advocate in the present business; and, indeed, I acknowledge it—I feel myself greatly interested. I have long desired to have you for a colleague; and, notwithstanding the discouragements you have given me, I now have hope that the time is come when I shall call you by that confidential name. I wish to have you for many reasons; but I cheerfully leave you with the Lord. Bring the matter to him, and, after weighing the whole, I hope you will see it to be your duty to give us a favorable answer." In a postscript to the affectionate letter from which these extracts are made, he says: "My health, as I wrote you some time since, has been much on the decline. I found it necessary to move out of the city,

and have come over to Long-Island, at Flatbush. This change of air and necessary exercise have been much blessed to me. I am better than I was; but am still distressed with pains in my breast. I can not preach so often as I have hitherto done in the large churches in the city. The gentlemen who study theology have followed me to Flatbush. It is here cheaper for them than in the city; they have more leisure and better opportunities for study; and I have more time also to instruct them. * * I feel bound in conscience to attend to the duties of the professorate, especially when I see my health also requires it. * * I wish to see you and converse with you. I shall be happy—very happy—to have you near me as a colleague given of the Lord. If your mind is clear upon the subject of our call, I think you need not postpone the acceptance: the sooner you come the greater will be the proof of your affection."

In another, dated Flatbush, 29th of August, 1786, he observes: "The answer you sent to the Consistory, after receiving a call, was yesterday read in full Consistory. It gave us great satisfaction to find that you referred the whole business to the sovereign will of God, and with a determination to seek counsel at the Throne of Grace, had resolved to follow what appeared to be duty. We cheerfully join with you in our prayers, and, as it is his glory and the prosperity of his Church which is our great object, we desire to look up to him alone, and trust he will incline your heart, with full conviction of his will, to accept of our call. It is a great grief to us, that our wants should interfere with others, and our gain involve the loss of others; but we

are confident that, notwithstanding the strong ties and fervent entreaties of those with whom you now are, yet if you was thoroughly acquainted with our situation, and saw the happy train of consequences which are connected with your becoming our minister, and which have respect to the well-being of our churches at large, you would not hesitate one moment to consider our invitation as the call of God."

"It is not only the prosperity of our large congregation, that depends greatly upon your becoming our minister, but even the more extensive views of supplying the many vacancies in our churches. I can not do justice to the expectation and wants of the churches, unless I can be supported and succeeded by one to whom the burden of ecclesiastical and parochial cares can be transferred. In you I place, as you know, the fullest confidence, and with me the whole congregation."

"To the Lord my waiting eyes are raised, and I trust he will, at length, grant what has long been the desire of my heart."

About the same time, the Consistory called also the Rev. Dr. William Linn, of the Presbyterian Church, to preach in the English language, who accepted their call, and was soon after installed.

His sentiments respecting this eloquent and accomplished divine, he very frankly expressed to his friend Dr. R.: "We yesterday," he informs him in one letter, "sent a call to Mr. Linn. Whether we shall succeed is uncertain. He is an excellent preacher—appears to be a good and great man." In another, dated January 29, 1787, after urging still further the acceptance of the call, he says: "Rest assured, my brother, of my fullest

confidence, and sincerest love and friendship; and I am peculiarly happy to add, that you will find in our new colleague, Mr. Linn, that rectitude and approved abilities, mixed with the most affectionate inclination to make all who are connected with him happy, which can not fail of rendering him an acquisition in general, and peculiarly acceptable to us." The call was declined: and in a letter dated August 29, 1787, he wrote again upon the subject as follows: "I believe I have omitted to do what I am sure it was my inclination and intention to have done, that is, to have wrote you a letter in answer to your last, which conveyed your final resolution respecting the overtures made to you by our congregation. Acquiescence in the will of Heaven made it my duty to be fully resigned to the dispensation of Providence; but I found myself greatly disappointed, as it has been for a long while my fixed wish and desire to have you with me as a fellow-laborer. I trust the Lord has overruled, and will accept of our sincere endeavors, according to the measure of our present light, to promote the interests of Zion."

The Consistory soon after called the Rev. (afterwards Dr.) GERARDUS A. KUYPERS, to preach in the Dutch language. The call was returned. Another call, however, was made upon the same gentleman early in the year 1789, which was accepted. (See Appendix H.)

The Doctor's residence on Long-Island appears to have been only during the summer months: in winter he occupied his house in the city, and performed his full share of pastoral duty. The leisure gained in consequence of the settlement and assistance of Dr. Linn, was devoted to the young men under his care, whom,

the necessities of the Church being so very pressing, he was desirous to advance in their studies, that they might be examined for licensure at the next meeting of the Synod,* which was shortly to take place.

The Church had now assumed the form and character, in his estimation, of a body fully capable of self-government, and no longer subject to a foreign jurisdiction; but the Church in Holland, although it had advised and approved of the erection of independent judicatories here, did not readily recognize the present system of organization, and was unwilling to yield altogether the right of control; at least, it was suspected that such a feeling existed, and he thus expresses himself in the letter just referred to, upon the circumstance that led to the surmise: "The letter accompanying the acts of Synod, I have not opened, but have only taken notice of the *address*, in which I find they implicitly deny our being a synod, by giving us the same *title* we had before our present organization; and this is one thing I wish to know your sentiments upon; whether it would not be proper for us, by some article in our minutes, or by some clause in our letter, to express our sensibility

* The examination of candidates for licensure or ordination belonged, according to the articles of union, to the General Assemblies, or to what were now called *Particular Synods.* As the Doctor, however, in one of his letters, *after* speaking of business that could come with propriety only before the Convention or the General Synod, at their triennial meeting, which was to be held the following October, remarks, "There are several young gentlemen who will appear before the Synod to be examined"—it is supposed that this first class was examined by that body, probably with a view, in part, that the Church at large, thus assembled, might see what proficiency they had made, under the Professor's instruction. For a long time, such examinations have been conducted by the several classes in the presence of *Deputati Synodi.*

upon their silence respecting our present judicatories; for, if we correspond, it ought to be continued upon the footing of mutual respect, or it may, in its consequences, soon be productive of some disagreeable events. Perhaps we have been too remiss in not taking notice of this before, or it is possible that silence may be the most prudent and eligible. I have not yet made up my own mind upon the subject, but will cheerfully refer myself to your judgment: I wish you would think upon it." There can be no doubt that the Synod took a proper notice of this apparently designed and reprehensible slight, as the future correspondence of the mother Church was perfectly respectful; but whether they did or did not, it is plain that the *Doctor himself* was scrupulously jealous of the independence and dignity of the Church; and in every matter which tended in the smallest degree to the injury of either, he evinced through life a like sensibility.

When the Synod met, a committee was appointed, of which it would appear he was chairman, to make and publish a selection of Psalms for the use of the Church in its public worship; and in a letter to the same individual, dated March, 1788, he says, in reference to this business: "For my part, I have digested only from the first Psalm to the fiftieth inclusive. I mean, if it please God to spare health, to go through the whole, and I wish we might be so prepared in the work, that we could compare our several digests, and make a report to the Synod at the next sitting in May." He then adds: "I suppose it will be proper, when we get the new Psalms printed, to have the Catechism, Articles of Faith, and Liturgy, printed and bound up

with some of the books, and leave it to the purchasers to get the Psalm-book either with or without those additions, as the difference in the price will be considerable. But a fair opportunity will now be offered to publish with our articles and liturgy, the form of our discipline and government. The churches in America are all assuming a new complexion. From being the appendages of national churches in Europe, they now become national churches themselves in this new empire. All the denominations of any importance in America, have considered themselves in this new light, and have made regulations accordingly: and it deserves our attention to see what ought to be done with respect to ourselves in this particular, and how far we may proceed consistent with the relation we yet claim to our mother Church in Holland. We are not represented, and we can not have a representation in the churches in Holland—as such, we have already formed ourselves into an independent Synod, and we have sufficient proof that some of our brethren in Amsterdam would rather we had not done this, but their views are contracted, and can not be our rule. It is necessary we should revise some articles in our fundamental agreement respecting our church government of 1771, and see whether some of those articles do not militate against our independent state."

Under date of March, 1789, to the same, he says: "I have received answers from all the gentlemen of the committee, and am authorized and requested by them to proceeed with the printing. The expectation and wishes of our churches are raised, and I am continually asked when our Psalms will be published. *

* * * I now only wait for a letter from you * * *. As to the translations, and what respects our Church discipline and government, these I suppose, may be brought in such readiness as to enable us to make some report in the Synod of May, and take such further steps, as to lay the whole before the Synod of October. But the Synod has empowered the Committee, respecting the Psalms, to proceed to the printing as soon as they shall agree upon the selection from the respective authors."

Upon this subject, he again writes *to the same:* "It was of consequence to us to obtain a copyright of our Psalm-Book. As our Synod is not a body corporate, I took it out in the name of our Dutch Church of New-York; and, to ascertain the property for the Synod, I have got an instrument sealed with the seal of the Consistory, in which a declaration is made that this right is held in trust for the Synod, and shall always be subject to the direction of the same."

This step was taken at the suggestion of Dr. Linn, and some other friends; and so rapid was the sale of the book, that a second edition was soon called for. Such a work was, indeed, much needed; and with all its faults it gave great satisfaction at the time; and, wherever the use of it obtained, had a beneficial influence.

Among the papers of the Doctor are copies of two letters, the one to Dr. Hardenbergh, of New-Brunswick, having respect to the College in that place; the other to a private friend, Mrs. Judge Livingston, the mother of the late Chancellor, relating to points upon which, as it would appear, his advice had been asked. Parts of

these are presented here, on account of the important opinions contained in them, and the evidence they furnish of the deep interest he took in ALL the concerns of the Church. The first is dated March 4th, 1790:

"REVEREND AND DEAR BROTHER: The subject we have often conversed upon, has never been brought to any decided point; whether we differ in sentiment or are fully agreed, when every preliminary respecting the execution of the plan, is taken into consideration, we do not yet know. I am sincerely glad that you have brought it forward, in your very acceptable letter of the 23d ult., and I will give you my thoughts in answer, with candor and confidential freedom; for, if I know any thing of my own heart, I have no particular advantage or interest in view, but wish to examine the question, as I am sure you do, only as it relates to the prosperity of the Church, and is calculated to promote the general welfare of our Zion. Your being at the head of the College, and my being placed in the professorate, may, to others, appear as an evidence of our being partial to whatever is calculated to promote the one or the other of these branches; and it is possible, a secret influence may, undiscerned even by ourselves, warp our judgments. But I think I view the subject in the same light I formerly did, and am ready to unite in its prosecution with the same impartiality, as if I had no official connection whatever in the issue. The five reasons you give in support of your sentiments are weighty. Each of them is true and important, and all of them together carry great conviction with them. I thank you for the judicious arrangement of the arguments, and confess they throw such

light upon the subject as leaves little room for opposition, if any persons should be found willing and desirous to oppose. For myself, I assure you, my dear sir, that I am so far from having any inclination to obstruct the prosecution of the plan, that I feel sincerely willing to do all in my power for its advancement, and as soon as we can digest the proper means, I shall be happy to aid in its accomplishment."

"The ambiguity of words and names often occasions a difference in judgment, and very frequently promotes jealousies, and even opposition, where, in fact, the principal views are the same."

"My ideas upon this subject have always been, that the situation of our churches required a literary institution; not so much for increasing its respectability by the accomplished character of its lay members, (although that is a consideration which, in your first and second arguments, you have mentioned with great propriety,) but principally to prepare our youths for the ministry. Theology is the branch which is most connected with the Church. It is also a branch in which, without arrogance we may say, our Dutch Churches are acknowledged, even in America, to equal, if not exceed, other denominations; and if proper steps could be taken to lift up an education in theology, in a conspicuous and respectable point of view, we might not only hope to supply our own immediate wants, but also be the means of supporting the great truths of our holy religion, and become useful to other denominations. So far, then, as a college might be instrumental to promote this great end, I always have wished a college might be instituted; but if by a college is understood a lite-

rary institution, which expands in all the branches usually taught in universities, I imagine it would swallow up all the resources which we might be able to obtain, and in that view, after all our efforts, we should still fall short of the principal object. * * I believe the religious liberty which is now established since the revolution in our land, and the liberality of sentiment which characterizes our country, do in a great measure lessen the weight of the arguments, which before the war might have been urged for the necessity of a college upon the broadest basis; but still I know that an attachment to particular denominations, and a partiality in favor of their own, so universally actuates all men, that if we had an institution, which would answer the usual purposes of educating young persons destined for public life, it would be an acquisition to us, and therefore I would wish to promote such an institution, provided we could agree to set proper bounds to the expenses necessary for obtaining teachers and apparatus; and remember that theology was our favorite object and principal aim, and all the rest was only the porch that led to the temple of religious truth."

"There is a luxury in literature, and a fascination in the public approbation, which will easily lead the patrons of a college from their original object, and tempt them to spend all their strength upon the more popular branches of education, unless they wisely form their plan, and previously limit themselves by proper restrictions. I think, with respect to ourselves, it is very practicable to ascertain the general system of a college in a line which shall procure to us the attention of the public, and sufficiently answer all the common pur-

poses of colleges in America, and yet secure the principal object, by leaving us in a capacity of establishing the theological branch upon a respectable and permanent basis. I am not fully convinced which ought to be attempted first, or whether they ought both to go together. What you mention in your two last arguments appears to be weighty, and I have at present no objection against attempting the business in that train. Let provision be made for the college first. I am perfectly contented to fall in with any plan which appears calculated to answer the principal object which, as ministers of the Lord Jesus, we have in view. As to the exertions of the Dutch Church in New-York, much may be said in apology for a people which have been ruined by the war, and are now still straining every nerve to rebuild their demolished temples. Their wealth is greatly diminished, and it is not in their power to patronize public objects with the same liberality which, before the war, would have been practicable for them. But I am confident, if we digest a plan in a wise and proper manner, and convince them of its safe and successful operation, they will not withhold their proportional assistance."

The second of these letters is dated March 23, 1790.

"Dear Madam: * * * * * * I thank you for writing, and most sincerely sympathize with you, and your whole neighborhood, in the want of the public ordinances of divine worship. The vacant congregations are so numerous that, as fast as we send out new candidates, they are immediately called, and I

know not of any resource sufficient immediately to supply the places which are destitute. It is expected there will be three or four students who will come forward next fall, but these will be very inadequate to the demands of the churches. I know of no remedy for the present, but that the respective classes must pay more attention to the vacancies within their district, and by a punctual rotation of duty, supply such places with frequent service."

"The Methodists, whom you mention as indefatigable in promoting their opinions, appear to be indeed very zealous. I am but little acquainted with them; I know none of their preachers, and can only judge of their doctrines from a few of their books which I have seen. I hope, in charity, that men who so industriously strive to warn sinners of the evil of their ways, have the glory of God in view; and I most sincerely wish they may be the means of alarming many stupid and wicked characters, with which our country abounds. Great allowances ought undoubtedly to be made for persons who are not within the means of proper information, and who are strongly prejudiced against certain words and phrases, which, however scriptural and true, appear to them to convey an improper idea. Under such impressions they may be strongly attached to a system which comprehends many errors, without seeing the consequences which flow from their creed; but whatever difference there may be in their phraseology, I can not conceive that any who have experienced the saving influences of the blessed Spirit, who is the Spirit of truth, and received the Lord Jesus, as he is offered in his word, can heartily oppose the doctrines

of grace as professed by our Reformed Church, or be at real enmity against those truths, which not only singly vindicate the sovereignty and glory of God, but are so connected and mutually support each other, that if one is taken away, the whole chain is broken, and the plan of redemption, which is worthy of God, and illustriously displays all the divine perfections, becomes obscured, if not essentially changed. * * * It is said the knowing and learned among them, of which there is no doubt a considerable number, avowedly adopt the whole system of the Arminian doctrines: if so, their opposition to the confession of faith of the Reformed Church is easily accounted for."

"There was, some time ago, a considerable rumor throughout the city, respecting the religious exercises of many in the Methodist Church. Whether there was any foundation for the favorable report you heard concerning it, I do not know. I wish it may be true: my soul would rejoice if hundreds of sinners were savingly converted by whatever instruments the Lord might choose. Instead of gainsaying the work, I would most willingly unite my thanksgiving to the great Redeemer. But it certainly is premature to pretend to ascertain with precision the numbers which are converted, upon no other evidence than the impressions received, or affections expressed, in one hour. It argues an ignorance of the human heart, or the pride of party ostentation, to come forward with such accounts so soon and so positively."

Two of his particular clerical friends and most able coädjutors in ecclesiastical matters, about this time

rested from their labors; and he was deeply affected with the loss which the Church and himself had sustained in their death. Divine Providence, in the removal of men so eminent for their wisdom, piety, and zeal, seemed to him to wear a very frowning aspect.

He thus feelingly expresses himself upon the subject, in a letter to Dr. Romeyn, of Nov. 1791: "When I returned home, I was greatly afflicted to find a letter, which announced the death of our dear brother Meyer.* *Another*† of our pillars is gone. He was a good and great man. We deservedly loved him, and placed

* Dr. Hermanus Meyer was a man of extensive learning, and had been educated in one of the German universities. He sailed from London on the 6th of August, 1763, in the same ship with the Rev. Dr. Hardenbergh, and afterwards married his sister. He was first settled at Kingston, N. Y., but dissension arising out of his connection with the Cœtus party, he removed to New-Jersey in November, 1772, and became pastor of the churches of Pompton and Totowa. While there he was appointed by the General Synod, Professor of Oriental Literature and Lector in the Hebrew language, and received from Queen's College the honorary degree of Doctor of Divinity. He died in 1791, and his remains sleep under the pulpit of the church on Pompton Plains. Few men stood higher in the opinion of the Church, or were more generally beloved, than Dr. Meyer. He was, as Dr. Livingston said, "a good and great man."

† The other person whose death is alluded to, it is presumed, was the Rev. Dr. Eilardus Westerlo, of Albany. He died the preceding year. This excellent servant of Christ "was a native of Holland. He had just finished his studies in the University of Groningen, when a call from the Dutch Church in Albany was put into his hands, which he accepted, and came to America, in 1760. He was a man of strong mind, of eminent piety, and of great erudition, especially in theology, his favorite study, and in *Oriental Literature*. He was highly popular and useful as a preacher, and lived in great honor and esteem with his brethren in the ministry, and with the churches in general, until his removal by death."—*Christian's Magazine.*

great confidence in him. What a dark cloud appears to hover over our churches! Truly, my dear friend, we have reason to mourn, and inquire why the Lord is contending with us. The ways of Providence are in the great deep, and who can foresee the issue. But few of us are now left to whom our younger brethren look for direction and assistance. Surely the remnant must become more and more precious to each other, and it behooves us to make every necessary arrangement for the establishment and prosperity of our ecclesiastical matters, with as much haste as is consistent with prudence."

The Doctor was now busily engaged as one of a committee appointed to set forth, in a simple and condensed form, the *Doctrines*, *Worship*, and *Government* of the Church. The task was one of great responsibility; and the labor of compiling and arranging the matter was divided chiefly, as it would appear, between himself and Dr. Romeyn. A few extracts from his correspondence with this gentleman will give some idea of his share in the work, and of the pains he took that the Church might be furnished with a suitable *manual* to regulate her future concerns.

In a letter dated May 12th, 1790, he says: "I am happy to see from your letter, that you are engaged in that work, which I have so often requested and wished you would finish. The division you make is a very natural and proper one; I have only to observe that, under the third head, which is to comprise extracts from the *post acta*, solutions of questions, and subsequent acts and regulations of our Synod, you will need more

attention to know what to leave out, than what to insert. The variety of cases which have occurred, and which will for ever arise in the Church, upon which some solution or determination must be made, are little less than infinite, and, from some particular circumstances attending them, are seldom found to be exactly alike. Nothing more can, therefore, be done in any church government, than to lay down some general principles, and leave it to the Synods to apply these with prudence and care in the decision of particular cases. It will be safe in us not to descend too far to particulars in our publication, but only exhibit to the world the outlines of our views of church discipline, and our leading principles and conduct."

In another of July, 1790: "* * * * Your progress in our Church papers gives me pleasure; but, that you find a part of your work is to be done over again, is very chagrining. I hope you may be able to finish agreeably to the plan you have proposed, and I make no doubt but it will be acceptable to the Synod. Upon looking over the acts of our first *Vergadering*, which contain the outlines of our present Church government, I find it will not read well in English, to translate the whole, *verbo tenus*, from the Dutch. Do you not suppose it would answer every purpose of publication, which is to convey the standards of our discipline, if the contents of our grand *Artikulen* were faithfully given in a good, easy English style, without restricting ourselves to a full translation of every word, which, as it was not designed for the press, so in many passages, is not sufficiently accurate for that purpose?" In another of March, 1791: "I have not been able, until within a few

days past, to take up the subject of our own constitution and discipline. Upon considering the design of the publication, I am fully of your opinion, that there is no necessity of adhering strictly to a translation, *totidem verbis*, of the Synod of Dort, nor even of giving every article, as many of them are local, and only applicable to the Netherlands. It is not a history of the Dutch Church as it is in Europe, which we are to compile, but a true and regular detail of the constitution of the Reformed Dutch Church in America. As our charters and our discipline refer us to the Synod of Dort, we must show that we build upon that basis, with such deviations as time and circumstances have rendered unavoidable. We have two sources from whence we draw our present constitution: one, the Synod of Dort, and the other, the resolutions and fundamental articles agreed upon by our churches, and ratified by the Classis of Amsterdam, in the name of the Synod of North-Holland. From these and some subsequent acts of our own Synod, our discipline is formed. If we mention these sources in the head or title, and then proceed to exhibit one regular system, without any circumlocutions or repetitions, it will appear more simple and connected, and will be better understood, than a large translation, and explanatory notes, could possibly make it. To this end, suppose a title like this was made: "The Constitution and Form of Government of the Reformed Dutch Church in America, as established in the Synod Nat: of Dort, 1618–19; and agreed upon in the Assembly held at New-York, 1771–72, by and with the approbation of the Classis of Amsterdam, and finally ratified in Synod, held at New-York, October, 1791." This,

or something shorter, which may comprehend these ideas, will justify us in making such extracts from each of these sources as shall, altogether, bring forward one complete system. This will show to the world what our present constitution is, and sufficiently prove our connection and adherence to the Synod of Dort. I wish to know your ideas upon the subject. Please to drop me a line."

Under date of August 1, 1791, he says: "I have not yet been able to pay much attention to the business respecting our Church government, but I will endeavor to draw out, soon, the whole sketch, agreeably to our mutual views, and will send it up for your inspection."

Again he says, under date of August 20: "I am so slow in my progress with the Acts of Dordrecht, that I know not whether I shall be able to accomplish your expectations."

The sketch, however, was prepared and submitted to the Synod; but not being in a finished state, was again put into the hands of the committee, for revisal. And in November, he wrote again: "I will try, as the Lord shall give me strength, to attend to our constitution, and prepare a fair and accurate copy, for the approbation and final decision of Synod. The notes and observations you mention, must be attended to also; but they must be short and guardedly worded. I wish you would draw out a sketch of such which you especially judge to be most important, and send it to me." In a letter dated March, 1792, there is the following paragraph: "Upon looking over the papers, as they now stand corrected by the Synod, I find the first, third, and fourth parts may be easily brought into form, without altera-

tions or additions of much consequence; but what to do with the second part, which respects our Ecclesiastical Assemblies, I do not yet know: as it now stands, it appears deficient. To make it intelligible, and answer the purpose of a standard for the information of all our members, I believe some additions will be found necessary. I have not yet digested particulars, but will send you a sketch of them as soon as I can get them ready."

The following March, he wrote again: "I have discovered that to make the whole ready for the press, will unavoidably demand more time than can be found previous to the Synod in May; I, therefore, now put in a plea for an abatement to any promises on my part, or injunctions on the part of the Synod for that purpose."

"An idea has occurred to me respecting this business, which I wish to communicate and receive your advice upon. I find the Synods in Holland, etc., as they successively brought forward their Church orders, always retained what the former and more ancient Churches had done. This they made their text, and added only what might be considered essentially applicable to themselves. This is remarkably the case in the acts of the Synod of Dort, 1618–19. Although several new circumstances had occurred, which rendered some alterations necessary, yet in their solemn revision of the Church orders, they retain almost word for word, the rules of the Synod held at the Hague, 1586, and whatever they judged to be local and temporary, they added afterwards in their *post acta*. If we apply this to ourselves, and wish to retain the same attachment to the ancient Reformed Churches, our line for procedure will be easily

marked out. * * * * Suppose we should, then, by a careful inspection from one article to another, collect a short but precise system of explanations, which, as the express work of our own Synod, may be added as an organizing act; and then the original articles, together with our organization, will serve to exhibit a clear, and at the same time, a respectable Church order. * * * If we should adopt this mode, then the exact and prudent translation, etc., of the original articles will be only the smallest part of the work. Our *post acta* will require the greatest deliberation. In this view you will acquiesce in my expectation that the work can not be ready in May next, nor do I see any necessity of hurrying ourselves in such a manner as to produce an unfinished or undigested work. If such an idea should be adopted, as I have now mentioned, there would be no necessity for adding explanatory notes, and blotting our page with things which, perhaps, the people would not understand; but the whole that is local would appear in one intelligible act of organization. But I submit the idea to you, and wish you would please to drop a line as soon as you can."

The work was arranged in conformity to the plan here suggested, presenting the practice of the Church, or the manner in which the Rules of Church Government of the National Synod of Dordrecht, are applied and executed in this country, in a set of *explanatory articles*, which were solemnly ratified in the General Synod held at New-York, the 10th day of October, 1792; and it was afterwards published under the title of "THE CONSTITUTION OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES OF AMERICA."

The adoption of this constitution is a most memorable event, as it consolidated the union which had been so laboriously formed, and placed the Church in a position to maintain her character, to extend her influence, and carry out all the designs of her existence. It would not be just to ascribe the whole credit of this performance to Dr. Livingston; but his correspondence shows that as he was the first person to suggest the plan of such a work, so he was very largely engaged in the labor and responsibility of executing it. The Church grew and prospered under this constitution for forty years, at the end of which period it was revised and digested into the form which it now has.

CHAPTER VIII.

FROM THE ADOPTION OF THE CONSTITUTION OF THE CHURCH TILL HIS ACCEPTANCE OF THE CALL FROM NEW-BRUNSWICK.

A. D. 1793–1810.

THE Constitution, being adopted by the General Synod, was published under the direction of Dr. Livingston. Under date of May 4, 1793, he wrote to Dr. R. as follows: "I wish it was in my power to send you a copy of our Church Orders. They are in the press, and have been so for some weeks; but the printer, as usual, goes on slowly. I have thought it would be proper to insert after the articles of faith and catechism, the *Canones Synodi* Dort. Our young candidates subscribe them; and they ought to be well acquainted with them. Perhaps also a public testimony in favor of the peculiar doctrines of grace at this day, may be very proper not only, but even necessary. Pray is it your idea that we should omit, in the Church Orders of Dort, the particular phrases which express what relates to the magistrate? or must we in the translation put every word that is found in the original?

There is a note in the explanatory articles, which declares that we have omitted those peculiarities, and in the preface it can also be mentioned. Upon the whole, I think it will not only be more intelligible to our people, if we leave those parts out, but it will spare a number of apologies and explanations we shall be for ever obliged to be making."

In a letter of June, 1793, he informed him that the work was going on and far advanced, and then added: "I hope it will be executed in an acceptable manner. Some of the Anabaptists, in a letter, have expressed their uneasiness at the harsh expressions in our articles of faith respecting them. The people meant in those articles were then called Anabaptists; but those who *now pass by that name do not hold such sentiments.* Notice must be taken of that in the preface. I wish a note had been added at the foot of the articles, for it is not our design to give offense; but the articles are already struck off."

The publication of the work was completed soon after, and in the preface he inserted a paragraph explanatory of the terms which had been considered injurious to the character of the Baptist denomination in this country.

The Doctor watched over the Church, as a tender and faithful parent watches over a beloved child; and his position as the professor of theology gave him a kind of paternal influence in all her concerns. It was not viewed as indelicate obtrusion in him to offer his advice, though it were not expressly solicited, upon any question of general importance.

The trustees of Queen's College had, the preceding

year, with the approbation of the General Synod, made some attempts in the churches to increase the funds of their institution; but these attempts proving only partially successful, they became discouraged, and desirous, it would seem, to rid themselves of a charge which had hitherto continually disappointed their hopes and involved them in trouble. A plan was now conceived for forming a union with the college at Princeton, and an overture with this intention was actually submitted to the trustees of that college. When information of these facts reached New-York, the Doctor, with many others, was thrown into a state of painful anxiety, and felt much alarmed for the mischief which he foresaw a measure so unadvised would, if pursued, inevitably produce. A meeting of the trustees being called shortly after to deliberate and decide upon the whole business, at the request of Dr. Linn, he presented a full expression of opinion in writing, which, it is presumed, that gentleman read at the board. The paper containing this opinion was inclosed in the following letter:

"My Dear Colleague: Agreeably to your request, I have committed to writing my sentiments upon the proposed union between Brunswick and Princeton. It was impossible to communicate what I suppose to be the public opinion respecting this business, without being prolix upon some points. As you wish for full information, you will readily excuse the length of the inclosed. I need not tell you, that I am perfectly indifferent, as to myself, and feel wholly independent of any consequences which

may arise from the issue of this question, be the determination whatever it may. But I acknowledge myself greatly concerned for the Church of Christ, and am a sincere friend to both colleges. From the enlarged and proper views you have of this matter, I am confident you will bring conviction to those who have hitherto considered the subject in a different light. I wish you may be an instrument, in this instance also, of doing great good for Zion. Be assured of my esteem, and sincere respect and affection, and that I am ever

"Totus tuus,

"J. H. Livingston.

"*October* 25, 1793."

The paper is headed, "Observations upon the Overture respecting an Union between the College at Brunswick and that at Princeton;" and commences thus: "It is reported that the trustees of the college at Brunswick have appointed a committee to meet with a committee from the college at Princeton, in order to devise a plan for uniting those two institutions; that the two committees have met and formed a plan; the outlines of which are, that both the colleges shall surrender their charters, and obtain one new charter, which shall establish the college at Princeton, comprehend the funds of both, and increase the number of trustees, the one half of which shall be from among the trustees of each college respectively; and that an academy shall be erected at Brunswick, under the immediate care and patronage of the trustees."

The paper is too long to be inserted entire, but a few extracts will show the manner in which he treated the subject. In the introduction he says:

"It is not the intention of the writer of these observations to call in question the principles or conduct of any concerned in the overture now before the public. He knows the persons to be men of honor and conscience, and is convinced that they aim at the glory of God and the good of mankind; but he is equally convinced that the subject has not been thoroughly investigated, nor the nature and effects of the plan fully examined. He needs no apology for the freedom he takes. He is conscious of his benevolence, and knows he is actuated by a sincere and disinterested desire of preventing good men from doing what, in the issue, may prove an irremediable evil. With the utmost plainness and candor, therefore, he will *first* examine whether the steps already taken and the plan proposed by the trustees of Queen's College, in their late overture, are justifiable and ought to be pursued. And *then*, if it shall appear the plan is impracticable, point out what can and ought to be done, to answer the design of the institution, and meet the expectations and wishes of its friends and patrons." These and a few more conciliatory remarks being made, he glances at the manner in which the business had been conducted thus far, and then particularly considers the plan proposed.

His arguments against the adoption of the plan are irresistible. He proves, in the *first* place, that "Two institutions seated at a distance from each other, and supported by different interests, can never be united. The funds of one may be given away to the other; but to call that a union, would be an abuse of language." In the *second* place, that "admitting an union with

Princeton to be possible, admitting the trustees possess a power *in law* to surrender their charter, and give away their funds to any person or institution they may choose," it would be, nevertheless, very improper for them to do so, and would involve a violation of solemn obligations. At the close of this argument, he observes: "When Hackensack repeatedly offered to give several thousand pounds, if the college might be moved to that place, it was always strenuously objected by the trustees that such removal was impracticable; that it would be a betraying of the public trust and confidence; that the moneys had been expressly given in the expectation of their being expended in Brunswick, and that, therefore, no temptation or offer could justify them in removing the institution. But if a bare removal, when the charter, the nature of the College, and its patrons still remained the same, would operate to a betraying of the public faith, what must be thought, and what will be thought, of a plan which effects not only a removal, but an alienation of the funds, with the total extinction of the charter, and all the hopes and expectations of its friends and benefactors?"

In discussing the *second* thing, "What can and ought to be done to answer the design of the institution?" he says, "That the charter of Queen's College was obtained by the immediate agency and influence of several pious ministers and members of the Dutch Church, with a particular design of rendering it subservient to a regular theological education, and to prepare young men for the ministry of the Gospel. That while in its first organization, from a want of competent funds, attention was only paid to the usual studies pursued in other

colleges, yet the main object was never lost sight of by its well-informed friends and benefactors. That Queen's College was early recommended to the Synod of the Dutch churches, as an institution immediately adapted and intended to supply the wants of the churches, and was warmly and uniformly patronized by the Synod, for that very purpose, as appears by a variety of minutes entered, year after year, upon their records; and the late efforts made by the Synod in its behalf prove that the Dutch churches, notwithstanding the backwardness of some of the trustees to meet the wishes of the churches in their favorite object, still retained their attachment to the college, and still cherished a confidence that the trustees would ultimately coöperate in rendering Queen's College particularly useful for the very end for which the charter was obtained. That while Brunswick yields from necessity, as well as principle, to Princeton, and cheerfully consents to let that elder and very respectable institution continue the unrivalled seat of literature, Queen's College can yet, with propriety and dignity, prosecute that other end which was expressly contemplated from the beginning. So far, then, from annihilating the charter, or taking steps which distress the public mind and create new feuds, let the charter and the trustees remain without any alteration, as they now are; if nothing was in prospect, it would still be advisable to keep the whole in being; let it rather lie dormant until something can be done, but let it not be prematurely slain."

"But something can be done; the very thing for which the charter was obtained is now within the reach of the trustees. Let a divinity hall be erected,

and the funds at Brunswick be immediately and solely applied to the support of as many professors in theology as shall be found necessary and practicable."

"The execution of this plan can be effected independently of any union, either nominal or real, with any other institution, and will undoubtedly operate best, when least entangled with collateral stipulations. But if any fraternal overtures can be devised, which will extinguish former jealousies, and promote mutual confidence with Princeton, it may not only be very desirable in the first instance, but may eventually produce an intercourse and affection which will promote the common interests of truth and religion, and finally bring the Presbyterian and Dutch Churches much nearer to each other than any forced measures and unpopular plans can possibly effect. The college at Brunswick may, perhaps safely engage with that at Princeton, to drop the whole undergraduate education, and give no degrees of Bachelor or Master, but always recommend the students from their academy to Princeton. The trustees of the latter may engage to appoint no professor in theology, but to acquiesce in the professorate established by the trustees in Brunswick, with the approbation of the Synod of the Dutch churches, and to recommend their students in theology always to Brunswick. Both may unite to promote the interests of both, and mutually endeavor to increase the funds of each other for the respective objects they pursue."

These extracts are sufficient to exhibit the drift of this communication. In a letter to Dr. T. Romeyn, dated January 21, 1794, he says: "You have no

doubt heard that, at a meeting of the trustees of Brunswick College, the overtures presented by a committee, respecting an union with Princeton, were rescinded, in consequence of which, the affairs of that institution are reverted to, or rather continue in, their former state. What the trustees will next resolve, I do not know, nor do I believe they know themselves. I have understood from some of them, that they expect the Synod will give them advice, or make some proposals to them; but I have seen only one or two of them; what the sentiments of the board, or the majority of them are, I do not know. Whether they will not let the whole lie dormant, and nurse their fund until some future day, or whether they will still try to do something is, I believe, uncertain; and by what I can learn, no particular plan is as yet formed by them."

Such was the termination of an affair which awakened a good deal of feeling in the Church; and it is not improbable that, for that termination, the Church is much indebted to the seasonable and cogent remonstrance of the Doctor, supported and enforced, as it no doubt was, by the powerful eloquence of Dr. Linn.

In private life Dr. Livingston was a pattern of the Christian gentleman. The habitual piety and gentleness of his deportment made his house the abode of order, peace, and love, and letters which remain furnish pleasing evidence of his amiable conduct in every domestic relation. In his tender solicitude for his family, the strength of natural affection was heightened and sanctified by Christian principle. His intercourse with fellow-laborers in the Gospel was exceedingly happy.

The city of New-York had been for several years unusually favored in the eminence of the men who occupied the chief pulpits of the different denominations. One of these, the Rev. John Mason, D. D., of the Associate Reformed Church, had recently died. His name has been absorbed in the brilliant reputation of his son, the late John M. Mason, D. D., but his piety, learning, and other gifts were such as to lead Dr. Linn, his neighbor and friend, to say of him: "His congregation have erected a handsome monument to his memory; but the most honorable monument is the place which he holds in their hearts and the lasting esteem of all who knew him." Another of them, the Rev. John Rodgers, D.D., of the Presbyterian Church, has been worthily portrayed in a biography from the pen of the late Dr. Miller, of Princeton. A third, the Rev. John C. Kunzic, D.D., of the Lutheran Church, had come in the year 1770 from the University of Leipzic to Philadelphia, but shortly after the war was settled in New-York. He was a man of profound learning, one of the best Hebraists of his day, for several years Professor of Oriental Languages in Columbia College, and at the same time a very acceptable and useful preacher. With all of these Dr. Livingston cultivated a cordial intimacy, as with brethren in Christ. There never, perhaps, were four ministers residing in the same city, each belonging to a different branch of the Church, who afforded in their personal and official intercourse a brighter exhibition of Christian love.

Dr. L. was naturally of a sociable disposition, and a large circle of other than ministerial friends claimed his friendly attentions. But he seldom paid a visit, whether

pastoral or merely social, without endeavoring to render the conversation instructive and edifying. And he took particular pains, when thrown into company with youth, whether of his own Church or not, to speak so as to make some salutary and lasting impression on their minds; and in this few men were more successful. In illustration of this trait of his character, we may quote a letter to him from the late celebrated Lindley Murray, and another from his brother John, both distinguished members of the Society of Friends, relating to interviews with him, which it is supposed occurred soon after the war.

The letter of Lindley Murray is in these words: "I beg that Dr. Livingston will do me the favor to accept a copy of the new edition of my English Grammar, as a small mark of the high esteem and regard which I have long entertained for him. I still remember, with grateful emotion, the short interview which I had with Dr. Livingston, about twenty years ago. The affectionate inquiries which he then made respecting my health, his Christian temper and deportment, and the unfeigned piety of his remark, 'that as all our blessings come from the Fountain of Goodness, they ought to be received with corresponding gratitude,' left a most pleasing and consolatory impression, which, I believe, will never be effaced from my recollection."

"Since that period, it has pleased Divine Providence to visit me with a very gentle affliction, if it can be called an affliction at all, when so many blessings are continued: I have not been able to walk, or to use any exercise, except that of riding in a carriage. I am,

however, comforted in believing that my life, in this confinement, has not been entirely useless. I have composed a number of little volumes for the benefit of the rising generation; and the success which has attended these publications, affords me much comfort, and abundant cause of thankfulness to the great Preserver of my life.

"I am, with great respect and affection, Dr. Livingston's very sincere friend,

"LINDLEY MURRAY.

"*Holdgate, near York, Great-Britain*, 1805."

His brother's leter is of a latter date, and concludes as follows:

"Almost as long as I have any clear recollection of occurrences in my juvenile days, I remember my friend, Doctor Livingston—even the simple circumstance of his putting his hands occasionally on my head, in a pleasant manner, when we used to meet at our old neighbor Kipp's, at Kipp's Bay. Since which I have entertained a regard for thee, and may now say, I renewedly feel my mind impressed with a solicitude for thy welfare in time, and for thy happiness in futurity. May thy setting sun go down with increased brightness, is the sincere desire of,

"Thy well-wishing friend,

"JOHN MURRAY, Jr."

The Doctor rarely knew what it was to be in perfect health, or entirely free from ailment: the pressure of

his numerous cares and employments, of a public and private nature, he often felt very sensibly to be too great for his strength: he was at times much debilitated, and afflicted with a pain in his breast; but the Lord enabled him to hold on his work, and he was seldom so very unwell as to be compelled to intermit his regular service in the pulpit.

About the close of 1792, his labors were considerably augmented, in consequence of the serious indisposition of his colleague, Dr. Linn, who was threatened with pulmonic disease, and obliged, therefore, for a season, to desist from preaching. In a letter to Dr. R——, of January, 1793, he thus noticed the occurrence: "May the Lord Jesus become more precious to your soul, and you rejoice in a full assurance of his love! With respect to myself, I bless his holy name, I am strengthened in weakness, and enabled to hold on, with a desire to be found faithful until death. I am sorry to inform you, that my dear colleague, Linn, has some very unfavorable symptoms, which have greatly alarmed us. About four weeks ago, he began to spit some blood mixed with his saliva. This is considered by his physicians as an intimation of an approaching consumption, and requires great attention and care. He has not preached since the first appearance of that symptom; and it is to be feared he will not preach in some length of time. What the consequence will be, can not be foreseen, but it is conjectured his future health and labors are very precarious." In another, dated May 4, 1793, to the same, he observed: "I have had very steady, and considerable heavy service, the whole winter and spring. Dr. Linn expects to preach to-mor-

row morning, for the first time since the beginning of last December." In another, of May 11: "My labors, the winter and spring past, have been increased and uniform, without any intermission. Last Lord's day, Dr. Linn preached for the first time. His health appears to be restored, and I hope there is a prospect of his doing well, without any danger of relapses." And again, in one written the following August: "I greatly sympathize with the destitute congregations, and trust the Lord will send laborers in his harvest soon, to supply our numerous vacancies. There are five or six now with me, who are diligent in their studies, and of whom we may hope much good. I most sincerely wish it was in my power to do greater justice to them; but, while incumbered with the full weight of the *parochialia*, it is utterly impossible. [His other colleague, Dr. Kuypers, at this time preached only in the Dutch language.] Perhaps it may please the Lord to direct, in his good providence, and in his own time, what shall answer our desire."

It was impossible for him, in present circumstances, to give that attention to professional duties, which his own sense of their intrinsic importance, and a due regard to the improvement of the young gentlemen under his care, prompted him to render; and the General Synod, at length, became convinced that it was necessary to adopt some measures, that would place their professor in a situation to be more devoted to the appropriate business of his office. Accordingly, at a meeting of the Synod, held in Albany, June, 1794, the subject of the Professorate was taken into serious consideration, and a committee, of which Dr. T. Romeyn

was chairman, was appointed, "to consult and report on the same." The report submitted was adopted by the Synod, and was as follows:

"1. That it is high time to bring this important matter to a conclusion. Ten years have elapsed since the professor was appointed, and no effective arrangements have yet been made to enable him to fulfill the duties of his appointment. The place where the divinity hall is to be opened, the salary to be allowed the professor, and some productive measures to insure a sufficient fund, ought, without further delay, to be now determined."

"2. That to establish an union of the professorate with Queen's College, which has hitherto been judged practicable and advisable, it is the opinion of the Committee, that it will be necessary to remove the college from its present situation, and bring it to some place more accessible, and nearer to the great body of the churches, which lie in the northern parts of the State of New-York: your Committee, therefore, recommend that it should be fixed at the town of Bergen, or at such other place, still farther to the North, in the State of New-Jersey, as may be agreed upon between the trustees of the college and the General Synod."

"3. That to effect this removal of the college, a committee be appointed on the part of this General Synod, to confer with the trustees of the college, and endeavor to persuade them to relinquish the present place in which the college is fixed, and to meet the wishes of the General Synod, in a location that will be more commodious for the benefit of the churches."

"4. That as the overtures made to the trustees of the college may prove unsuccessful, the General Synod ought now to determine that, in such case, the place where the divinity hall must be opened, without being connected with any college whatever, shall be in the vicinity of the city of New-York; where the students may find all the benefits of cheapness and retirement, peculiar to a village, and yet be sufficiently near to the metropolis to derive all the advantages arising from a free and easy intercourse with the literary and public characters which abound in a city."

"5. That your Committee, after mature consideration, are of opinion, that the town of Flatbush, upon Long-Island, is a proper place where the divinity hall may be opened; and, therefore, recommend the same to Synod for that purpose. A flourishing academy is there established, which will afford an opportunity for the students in theology to revise their other studies, and advance in collateral branches of education; and Flatbush comprises all the advantages resulting from a village situated near a city."

"6. That in the present situation of the professorate, while the Synod is destitute of funds to render their appointment independent, and while the professor remains in any measure connected with the congregation at New-York, means should be used to prevail upon that Consistory and congregation, to consent to a dispensation of a part of the parochial duties of the professor, and to obtain from them, for the benefit of all the churches, that he shall be held to preach only once on every Lord's day, and attend the consistorial meetings, when necessary and convenient; but that

the remainder of his time and labor, which may be four days in every week, shall be by him devoted to the immediate business of his appointment, as professor in theology."

"7. That for this purpose, a committee be also appointed, to confer with the professor and the Consistory of the Church at New-York, and to make such arrangements with the said Consistory, in relation to the salary of the professor, as shall be honorable and equitable."

"8. That upon settling what may be necessary with the congregation of New-York, the professor be requested to embrace the first prudent measures of retirement to any place contiguous to the said city, which he may judge most convenient and eligible for prosecuting the important duties of the professorate, as long as he remains connected with the ministerial duties in the city; and that the Synod engage to give him all their support and countenance; while they strenuously, in the mean time, exert themselves to obtain the means for fixing him in a proper and independent manner, at the place determined on as the most suitable for a divinity hall."

"9. That the General Synod do immediately, and without delay, take the most effectual measures for raising a fund, to render their professorate independent of any particular or individual congregation; and for that purpose, the Committee recommend, that the former resolution respecting collections to be made in all the churches, and which was revived in the last Particular Synod, be now adopted and made to originate, with renewed vigor, from this General Synod:

with this variation only, that instead of constituting the Consistory of New-York the keepers of the fund to be raised, there be three persons joined with Mr. Peter Wilson, who shall be trustees for that purpose, until some other measures be adopted by the General Synod, for rendering the agency in that business more safe and easy."

"10. That as it is the object and wish of the Synod to obtain the assistance of more than one professor, as soon as the churches shall put it in the power of Synod to maintain more, so the Committee recommend that this be held up to the public view, as an inducement to increase the funds, and render them productive for supporting not only one, but a sufficient number, if possible, to constitute a faculty of theology."

"11. As it appears from a representation made to this General Synod, by a committee from the trustees of Queen's College, that no union of that institution with the trustees of Princeton College has taken place, or will probably be ever again attempted, the Committee recommend that the act of the last Particular Synod, prohibiting the payment of certain moneys collected conditionally, under the patronage of the Synod, in favor of the College of Brunswick, be no longer in force; but that the persons holding any such moneys thus collected, do forthwith remit the same to the trustees of Queen's College, or pay them to their order."

In pursuance of the request contained in this important document, the Doctor, as soon as he could conveniently, made the necessary arrangements for a removal. The Consistory of the Church consented to

what the Synod had proposed, with the understanding that he should receive, while he rendered them but half the usual service, but half the usual salary, which was certainly a reasonable stipulation; and, to supply the lack of service that would be caused by his removal, in the autumn of 1795 they called the Rev. JOHN N. ABEEL of Philadelphia, (see Appendix G,) to become one of their pastors. The following spring, he left the city, to occupy a place which he had purchased at Bedford, a little village on Long-Island, about two miles from Brooklyn; and here, when fixed in his new residence, he opened his divinity hall with very cheering prospects.

But in complying with the wishes of the Synod, he not only sustained a considerable pecuniary loss, as he relinquished a moiety of his regular stipend from the Church, and numerous perquisites which, as its senior minister, he had been in the habit of receiving, but also subjected himself to no little inconvenience and exposure of health and life. There were at that time no steamboats moving upon our waters; and the passage between Long-Island and New-York, in the boats then in use, was seldom agreeable, and often, especially in the winter season, very dangerous; but he must be every Sabbath, at least once, in his pulpit; and other duties would make it necessary for him frequently to visit the city. In this view, and taking into consideration the fact that he had nothing to expect from the Synod but their approbation—that they could neither make nor promise him any other remuneration—it must be confessed that he now made sacrifices, and evinced a disinterestedness, a submissive temper, and a regard for the good of the

Church at large, which justly entitled him to respect and gratitude.

The great motive to a removal was the hope of being, in this situation, more useful as professor, than he had ever been before: and, for a while, the hope was partially realized. Well known as a sound and learned divine, having the requisite leisure for the due performance of his duty, and the expense of boarding in the country being much less than in the city, the number of students immediately increased, and he was encouraged to believe, that the plan which had been adopted for establishing a theological school would be crowned with complete success; but his expectations were soon and suddenly disappointed. The promise of support and countenance which the Synod had given was not fulfilled, or rather was hastily, in effect, retracted; and very soon, notwithstanding all the sacrifices he had made to carry out their plan, he was compelled to abandon it and return to the city.

It is not necessary to state in detail the manner in which the Doctor conducted his little seminary. It will suffice to observe, that he ably and satisfactorily discharged his whole duty. He taught theology, systematically, in a course of lectures, in which the doctrines of the Reformation were fully discussed and maintained; and he possessed the faculty of imparting his own sound, clear, comprehensive views of divine truth, so as to carry conviction to the understanding and to make a deep impression upon the heart. The method he adopted to qualify his pupils for the important office they had in view, was highly approved; and his deportment towards them was uniformly pleasant, affectionate, and paternal. They revered and loved him.

The following extracts from two letters to his friend, Dr. R., will show what were his present sentiments and feelings upon the subject of the interesting institution. The first is dated October 13, 1796:

"I wished much to have consulted with you upon the important subject of the professorate, which, notwithstanding all the repeated efforts in its favor, and the prudent and decisive resolutions of the last General Synod, remains wholly neglected and abandoned. I have complied with the wishes of the Synod in removing from the city, and relinquishing a part of my parochial duties, for the express purpose of having it more in my power to do justice to the young gentlemen. Since I have retired, I find more leisure for that work, and am happy to know that the students find greater advantages than it was possible for them while I remained in the city. But amidst all my exertions, and the sacrifices which I have made to bring it thus far, it is still impossible the institution can ever answer the expectations of the churches, unless it is patronized and countenanced by the public. Public bodies, who feel an interest in its prosperity, must turn their attention to it, and support it with their influence and smiles, or it will at farthest soon die with the individual."

"Upon taking a candid review of all the embarrassments with which this institution has struggled, and the neglect that has attended it, I have been obliged to conclude that whatever might have been the serious determination of those of 1771, who formed the union, or of 1784, who instituted the office, it appears that it is not the present intention of the most of our churches

to have it brought to a proper issue; that as long as I continue, by my private efforts, to supply the public wants, nothing decisive will be done; and that, if it remains dormant much longer, it will sleep the sleep of death, and all our resolutions, our promises to the churches in Holland, and our serious and solemn engagements to our own churches here, will end in disappointment."

"Under these impressions, I conceived it my duty to present to the Synod a plain statement of facts, to assure them that I was willing to proceed, and devote the remains of my short life to this important work, but that I wished for their advice to know what would be the most proper and effectual measures to bring the whole to a decided issue. To this, the Synod have requested me to proceed in my labors with the students, as heretofore, and have determined that it was incumbent on them to carry into effect the resolutions of the General Synod, and, for that purpose, have concluded to send circular letters to all the congregations. What the result will be can not be foreseen; but it is certain, if our churches entertain a just sense of the necessity of the institution; if they reflect that it is impossible to be supplied with orthodox and acceptable ministers, unless some establishment is formed for their education; if they do not choose to be beholden to other denominations for the instruction of their candidates; if they wish to adhere to their own discipline, and maintain their reputation and usefulness; and if they consider it ungenerous for a numerous, wealthy, and great community to suffer any individual member to bear the whole weight alone, and that it will be im-

possible long to sustain the discouragements which arise from the public neglect; it will be easy for them to unite their influence and friendly attention, and bring forward a fund that shall suffice to render the institution independent and respectable."

"For my own part, as it regards myself, I think I have sufficiently proved my disinterestedness. I have been silent, passive, and contented; and I am thus far contented still; but I am convinced, if ever the institution is to be brought forward, and rendered extensively useful when you and I are gathered to our fathers —if our children and their posterity are to reap the benefits of it, something decisive and spirited must now be effected."

The second is dated Bedford, April 28, 1797.

"If the issue of the business respecting the resolutions of the General Synod, be the same in all the classes with what you mention to have been in yours of January last, we may readily anticipate that nothing will in this way be done; and, perhaps, it is become altogether impracticable, in the present state of the public mind, to raise a fund at all. The want of zeal in promoting a cause so interesting and influential to the welfare, and even existence, of our reformed churches, is greatly to be lamented, and may constitute a neglect for which, as a people, we shall be severely responsible. He who walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand, will know and judge, with unerring precision, respecting motives, excuses, and conduct."

"Solemn and repeated resolutions, formed upon ma-

ture deliberation and clear conviction, have certainly produced obligations too strong and binding to be now lightly abandoned. Notwithstanding delays and frequent discouragements, we are still bound by every principle sacred to conscience and character, to make the most decisive trials, and not despair of the divine blessing and concurrence upon earnest and faithful efforts. * * * If the plan, in one form, will not at present prevail, is it not possible to devise another mode, in which it may, for some time at least, prove successful? If it be impracticable to raise a whole fund whose interest would suffice, may it not be easy to obtain annually from all the churches, what would amount at least to as much as the interest? This, if punctually executed, would serve as a temporary expedient, and leave the fund where it now is, in the possession of the people."

"I have, for some years, considered an alternative as very practicable, and, perhaps, proper; but from a determination of remaining as long as possible passive and silent in all that relates to this business, I do not remember that I have ever communicated it to you. Whether it would be found as easy in its operation, and sufficiently productive as it appears in theory, or whether some consequences would not arise from it which would prove injurious to the object in view, I do not know. It is simply this: that, instead of collecting a sum which shall amount to a capital, as at present contemplated, we only determine to raise every year a small dividend from each congregation, which can be effected without any particular effort on the part of the people, and may, if properly appropriated, in some measure answer the purpose of the Synod."

"Upon contemplating this alternative, I think I find, instead of insuperable objections, something which may, in its consequences, even prove beneficial. It is, indeed, leaving the institution precarious; but it renders it immediately dependent upon those for whose use it is intended, and may prove a proper stimulus to industry and faithfulness. At any rate I conceive it to be the only mode that is now practicable, and less calculated to cheapen the institution than to raise, by personal applications, a fund. I mention it without reserve now to you, that you may digest it and make such improvements upon it as a mature consideration may suggest. May the Lord direct to such measures as shall preserve the engagements of Synod inviolate, and prevent those who have relied upon its sacred honor and risked every thing upon it, from being made ashamed."

Whatever solicitude or zeal particular individuals may have manifested to redeem the pledge which had been given by the Synod to the Professor—and there no doubt were a few who exerted themselves to the utmost of their ability—it is certain that a very culpable indifference pervaded the Church as a body. Nothing of any consequence was done; and when but little more than a year had elapsed since his removal to Bedford at the request of the Synod, the Doctor found himself placed very unexpectedly, by another act of Synod, in a situation at once mortifying and embarrassing.

The General Synod met again in June, 1797; and the following is a copy of the record of part of their proceedings:

"The General Synod having minutely inquired into the measures pursued time after time, in order to raise a fund for the support of the professorate, and the success of those measures, the following question was taken: Is it expedient, under present circumstances, to take any further measures for the support of the professorate? which was answered in the negative."

"The General Synod then appointed a committee on this business, who brought in a report, which after being amended, was agreed to, and reads as follows, namely: The committee appointed on the professorate, report: that Professor Livingston ought to be immediately informed of the determination of Synod, that it is not expedient, under present circumstances, to take any further measures for the support of the professorate; that they express to him the sense which they entertain of the important services which he has already performed; that it will be highly acceptable to them, if he can still continue to discharge the duties of the office under the discouragements that exist; and that a minute of the determination referred to, with this report, be transmitted to him for the purposes above mentioned."

At this session, the Rev. Dr. T. Romeyn and the Rev. Solomon Frœligh were appointed additional professors of theology. These gentlemen had been authorized, at least since the year 1794, to act as assistant teachers of theology, probably at first for the accommodation of young men who could not well afford the expense of boarding in New-York; but their students could not be admitted to an examination for licensure,

without having previously obtained the certificate of the regular professor, and to supersede the necessity, which had been often attended with much inconvenience, of applying for such certificates, they were now duly invested with the professorial office.

Since the measure adopted by the Synod amounted in fact to a complete desertion of the seminary, the Doctor, of course, returned to the city and resumed all his pastoral duties. Such young men as wished to prosecute their studies under his direction, were still cheerfully and faithfully attended to; but, for several succeeding years, he was chiefly devoted to the beloved people of his charge, among whom his labors continued to be acceptable and useful.

No event occurred after this, worthy of particular notice, until the year 1804, when the plan of the professorate underwent another important alteration. The Doctor, meanwhile, as a lover of peace, quietly acquiesced in the arrangements which the Synod had thought proper to make. He showed no resentment, and uttered no complaints. That he considered himself slighted, and that his feelings were deeply wounded by what the Synod had done, it is natural to suppose; but whether such was the case or not, his conduct under it was meek and dignified; and, indeed, he knew his brethren too well to imagine for a moment, that they had not honestly consulted the existing state of the Church, without intending him an ill requital, or designing to convey any unfavorable sentiment with respect to his services.

For Dr. Romeyn, between whom and himself it might have been surmised there would be now some

little rivalry, he appears to have cherished undiminished affection; and pleasing evidence of the fact will be found in the following extracts from two letters of friendship to that gentleman, and from one to his son upon the occasion of the father's death.

In one, dated New-York, August 27, 1802, after adverting to the late indisposition of his friend, he thus writes:

"In every period of life, we are exposed to strokes that may weaken, or even destroy, our feeble frames. At the stage to which you and I are arrived, we must not therefore be surprised or discouraged to meet with what others, at a much earlier hour, have had to struggle. I am confident you view the dispensation as you ought, and feel that resignation which is at once an evidence of divine grace in the soul, and a sure source of contentment and peace. To look unto Jesus, to renew the covenant with him, and to know in our blessed experience, that he is made of God unto us, wisdom, and righteousness, and sanctification, afford substantial comfort in the severest trials, and increase our assurance that he will also to us become redemption. Such views and efforts of faith produce strength equal to our day, and excite, at times, a joy unspeakable and full of glory."

"He whom we serve, and whose we are, has said, and he can and will confirm his word, that all things shall work together for good to them who love God; and his people have always put their seal to this precious promise, and, sooner or later, been made to exclaim: 'It is good for us that we have been afflicted.' It must be so.

All pains, sickness, disappointments and trials of every kind, are in themselves bitter, and no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them which are exercised thereby. Sanctified afflictions are among the precious benefits of the everlasting covenant. Through all the changing scenes and various ways in which his saints are led, however intricate, gloomy, and unexpected they may prove, he has pledged his truth that he will guide them by his counsel, support them with his grace, and never leave nor forsake them. May you, my dear friend, be comforted with these consolations, and bear constant testimony to the faithfulness and fullness, the love and power of our adorable Redeemer."

"You and I are nearly of the same age; I am in my 57th year. We are thus literally fellow-travellers, engaged together from our youth in one and the same work. It affords high satisfaction to have cause to hope, that we have in our day been of some use in the Church of Christ, and obtained grace to be in our measure faithful to the trust reposed in us. Happy should we be if, in the retrospect, we could find more zeal, purer exertions, in the service of the greatest and best of masters. The Lord strengthen and sanctify us, that we may continue faithful and useful even to the end of life; that our last fruit may be the ripest; and our setting sun shine bright and serene."

"What the spirit of infidelity may yet produce, with what opposition the disciples of the Lord Jesus will have to combat, and what may be particularly impending over that part of the Church with which we

are more immediately connected, are impossible to be foreseen; and it is best that future events should thus far be covered with an impenetrable veil. Enough, however, may be anticipated to prompt to double vigilance, and justify us in recommending vigor and patience, unanimity and fortitude, to our younger brethren, who are to remain as watchmen when we are gone, and are to stand where we stood on the walls of Zion. I trust God will preserve these, and raise up others, who shall with them become faithful witnesses for his truth and cause, and that he will crown their labors with his blessing. At times, I have been greatly discouraged, and from a variety of concurring circumstances, have feared that the blessing we once expected would never be realized, and that the day for effecting any thing important has been suffered to pass unimproved; but I have learned to dispel anxious fears, and patiently to wait and humbly hope in the Lord. In his own time, in his own way, and by his own instruments, he will work all his pleasure, and his poor people who trust in him shall never be made ashamed. In this confidence, my dear Sir, we may put up our prayers in faith, and rest assured that if *we* do not, yet our successors will, see the goodness of God to his chosen, and rejoice in his mercies upon Zion."

"Whenever I come in the northern quarter, I promise myself the pleasure of making you a visit; but I have no expectation of being able, during the present season, of going so far from home. In the mean while let me unite with all your other friends, in recommend, ing great attention, and that you do not, by any undue exertion of mind or body, weaken or injure what yet

remains of health. The Lord pitieth them that fear him, for he knoweth our frame. He remembereth that we are dust. Accept of my wishes and prayers, that the Lord may strengthen and continue you still a blessing to his Church; that he may comfort you with his presence, and give you great peace and joy in believing; and believe me to be, with sincere respect,

"Reverend and Dear Sir,

"Your affectionate friend

"And brother in the Lord,

"J. H. LIVINGSTON.

"Rev. DR ROMEYN."

The other, being short, is presented entire:

"NEW-YORK, May 31, 1803.

"REVEREND AND DEAR SIR: Frequently since your kind and very acceptable letter came to hand, I have determined to write to you. But whether ordinary duties require more attention than heretofore, and press with greater weight, or whether a languor in the least exertion marks our advancing years, so it is, that between duties and languor I neglect what was once my delight, and I have not done what I intended to perform in this instance.

"I wish very much to see you, and hope you will find yourself able to be present with us at the approaching session of the General Synod. We reside at so great a distance apart, that unless we meet upon such occasions, we have little hope of enjoying each other's company. The subjects you mentioned in your friendly letter, are very important. They are worthy of our

maturest consideration and joint efforts; and I shall be happy to unite with you in promoting the peace and prosperity of our precious Zion.

"Endeavor, my dear brother, to meet me at Poughkeepsie. Summon up the energy requisite to undertake the journey. The exertion may be of service even to the languid body; and it will, no doubt, refresh your mind. The Lord strengthen and comfort you, preserve you on the way, and render our interview pleasant to ourselves, and profitable to his Church! Accept of my sincere love, and be assured of the respect and esteem with which I am,

"Reverend Sir,

"Your affectionate friend

"And brother in the Lord,

"J. H. LIVINGSTON.

"REV. DR. ROMEYN.

The next extract is from his letter to the Rev. Mr. (afterwards Doctor) J. B. Romeyn, upon learning the decease of this gentleman's father:

NEW-YORK, *April* 26, 1804.

"REV. AND VERY DEAR SIR: Yesterday evening your favor came to hand, which announced the departure of your worthy and venerable parent, whom I have been happy to call my friend and brother in the ministry, for many years. Nearly of the same age, we commenced our labors almost at the same time, and have obtained grace to continue longer in the service of our blessed Master than many others. I went to see him last summer, and was greatly affected to find

him so much debilitated; and from the usual progress of paralytic symptoms, did not expect he would ever recover his former strength. I see from the account you give, that he has very gradually declined, and his latter end has been peace. He gently fell asleep, committing his spirit into the hand of his Divine Redeemer. Blessed are the dead who die in the Lord. This proves a source of precious consolation, my dear young friend, to you, while it suggests a powerful argument to follow those who, through faith and patience, inherit the promise. You can not, indeed, mourn as those who have no hope. Adoration and praise unite with grief and resignation; and even this event is within the promise, which engages that all things shall work together for good for them that love God. The Lord sanctify this new trial, this serious bereavement to you! Your heavenly Father still lives; your precious Jesus, your best Friend, has engaged to guide you by his counsel, and afterwards receive you to glory. Let this be your consolation. Let this encourage you to live by faith, to walk with God, and be wholly devoted to his service. * * * *

"Your very affectionate

"J. H. LIVINGSTON."

It was said that the plan of the professorate was again altered. The General Synod, at their session in this year, viewing the appointment which had been made of two additional professors in 1797, as a temporary expedient designed to meet certain circumstances which then existed, passed this resolution: "That the Reformed Dutch churches will unite their efforts to pro-

mote the establishment of only one professor in theology, and will employ vigorous measures to raise a fund for the same; provided, however, that the professors appointed by the General Synod of 1797 continue in their offices, and enjoy all the honors and emoluments thereof, equally with one professor contemplated to be established by this resolution, during their natural lives, or as long as they behave well, and are capable of discharging the duties of their offices. But in either, or in any of these cases, which would vacate their offices, no successor shall be appointed."

Dr. Livingston was now duly chosen the permanent professor, whose temporary seat should be in the city of New-York, "subject, however, at all times, to the government of Synod, with respect to a more eligible or expedient place for this purpose," and a committee was appointed to devise ways and means to raise a fund for his support. At the same time, the Rev. John Basset and the Rev. Jeremiah Romeyn were appointed professors of the Hebrew language. This act of Synod, which made all the honorable amends then in their power, for any real or supposed injury he had sustained under the other act, though it produced no immediate results of consequence, ultimately led to a separation from his pastoral charge and to his permanent removal from the city.

The health of the eloquent and eminent Linn had now become so enfeebled as to induce him to solicit a dissolution of his connection with the congregation, as he stated in the following letter to his colleague, dated January 29, 1805:

"My Dear Colleague: I can not think of taking a measure extremely interesting to me, without your advice and assistance. The inclemency of the weather, together with my indisposition, prevent me from waiting upon you. I have not been out of the house for more than a week; during which time, my health and spirits have greatly declined. I am now fully persuaded, after repeated struggles, that I am not able to perform the duties which the congregation expect from me, and have determined to propose to the Consistory to retire upon such conditions as shall be mutually deemed just and honorable. I mean to propose none in the first instance; but to go to the country, having no pastoral charge, and preaching occasionally, never relinquishing, while any strength remains, the sacred office to which I have been dedicated.

"You will easily conceive my embarrassing situation, with a young and numerous family; and will feel that tenderness which our holy religion inspires, especially after serving together for above eighteen years in the Gospel of Jesus Christ. I write with pain. I have delayed this business, though often revolved in my mind. Very lately has my determination been taken, and this is the reason why it has not been sooner communicated to you. The Consistory meet on Thursday next, and on the Thursday following. If any thing be done, it can not be delayed, on account of necessary arrangements. To the will of God I hope ever to be resigned. The Divine Master who has employed me, and been gracious to me, will provide for me. May you enjoy much of his comfortable

presence, and richly share in the blessings of the everlasting covenant. Pray for me.

"I am, my dear colleague, with the highest respect and affection, your friend and brother,

"WILLIAM LINN."

Dr. Livingston laid the proposition of his friend before the Consistory, who acted upon the occasion with their wonted liberality; and as soon as the spring opened, Dr. Linn removed his family to Albany, where he spent the remainder of his life.

Dr. Linn commenced his ministry as a chaplain in the continental army during the war, and was afterwards settled over a Presbyterian church in Elizabeth, N. J. He was a divine of great celebrity. His preaching was uniformly judicious, evangelical, and impressive; but upon particular occasions, his performances were master-pieces of the kind. The interest he took in the party politics of the day, somewhat impaired his popularity towards the close of his ministry, but he still had many warm and excellent friends in the congregation. When he died, the late Dr. J. B. Romeyn, then a minister in Albany, wrote to Dr. Livingston, to inform him of the event, and the receipt of his letter was thus acknowledged:

"NEW-YORK, *January* 13, 1808.

"REVEREND AND DEAR SIR: This moment your friendly communication is handed to me, and I sit down immediately to thank you for your kind attention. The near connection which has for many years subsisted between Dr. Linn and myself, and the sincere

love I cherished for him, from the first day of our acquaintance, render the event you have announced very affecting. Your remarks respecting ministers of the Gospel are just and pious. If such improvements apply to others in younger life, how much more must I feel their force who am several years older than our deceased friend! When your worthy father departed, I felt myself deprived of the dear companions of my youth. Now, in regard to them, I stand alone. I mark the signal, hear the warning voice, and look unto Jesus.

"This is, as you observe, an afflicting providence on many accounts, and can not fail of being especially so to his bereaved, distressed family.

"With assurances of my respect and love,

"Dear Sir, your most affectionate,

"J. H. LIVINGSTON.

"Rev. MR. ROMEYN."

The resignation of Dr. Linn, which took place in the spring of the year 1805, increased, of course, proportionably, the parochial labors of the Doctor. In some respects, these labors were lighter, probably, than those of his two younger estimable colleagues; but they were, nevertheless, sufficiently multiplied and difficult of accomplishment for one of his years and constitutional debility; and, in referring to his services at this period, those ought at least to be cursorily noticed which were extra-parochial, for they were not few in number. He frequently preached in neighboring Dutch churches; and upon particular occasions, as the laying of the corner-stone of a new church, or the opening of a

new church for public worship, it was in a manner considered his *prerogative* to officiate. For a series of years, when either the one or the other was to be done in any part of the city, or in any place at a moderate distance from it, he was requested, in deference to his prominence and seniority in the ministry, to perform the service. And it may be questioned, whether any contemporary clergyman in the United States, except a diocesan, had the honor of laying more corner-stones of churches, or of opening a greater number of buildings erected for the public worship of God, than Doctor Livingston. Within the period embraced in this chapter, it is believed that he discharged one or both of these offices in Flatbush and Brooklyn, Long-Island; in Belleville and * * * * New-Jersey; in Greenwich and Bloomingdale, when the first churches were erected in these places; in Garden street, at the erection of the new building upon the site of the old one; in Franklin street and Broome street, in the city of New-York. It may be added that he, being the sole pastor at the time, without doubt opened the North Church, when it was repaired after the war. He also opened the Middle Dutch Church, when that building was put in a state to be used for public worship, and the sermon he preached upon this occasion was afterwards published.

The Doctor was by no means an indifferent observer of the events in the world, which, at that day, attracted the notice of all intelligent Christians. He saw distinctly the commencement of a new and glorious epoch in the history of the Church; and he took a deep interest in the benevolent and pious efforts which then be-

gan to be made in New-York, as well as in most other parts of Protestant Christendom, to extend the kingdom of the Redeemer.

Before the New-York Missionary Society, he preached at the annual meeting, April 23, 1799, a sermon entitled, "The Glory of the Redeemer," on Colossians 3 : 11, "*Christ is all and in all;*" and also, at the annual meeting, April 3, 1804, on the text, Rev. 14 : 6, 7, "*And I saw another angel fly in the midst of heaven,*" etc. Both of these discourses were published. One of them was reprinted in New-England, and had no small influence in exciting that devoted missionary spirit which a few years later led to the formation of the American Board of Commissioners for Foreign Missions. One of the first four missionaries of that Board, the beloved Gordon Hall, speaking of this sermon in a letter to a friend, remarked that it was "enough to melt an heart of adamant."

In 1807, the trustees of Queen's College, having resolved to revive the institution under their care, made a communication to that effect to the General Synod of the Reformed Dutch Church, and solicited their approbation of the measure. The Synod cordially approved of what had been done, in relation to the same communication, by the Particular Synod of New-York, to which body it had previously been made, and appointed a committee to confer with the committee of the trustees, who were then present, upon the subject. The result of the conference was, the formation of a *covenant* between the Synod and the trustees, for the union of the professorate with the college, the fourth and fifth articles of which were in these words:

"The Trustees of Queen's College shall call no professor of theology but such as shall be nominated and chosen by the General Synod, agreeably to the resolutions and arrangements formed in General Synod in 1804, respecting the permanent professorship, which is hereby located at *New-Brunswick*."

"As soon as the Trustees shall have obtained a fund, the interest of which will yield a competent support to the theological professor, of which competency, whenever any difficulties or doubts may arise, the contracting parties shall judge and determine, the trustees shall be bound, without delay, to call the professor appointed by the Synod; and the Synod shall, and hereby do, request their professor, as soon as he shall have received such a call, to make arrangements forthwith for entering upon the duties of his office."

An interesting and able address upon the subject of the theological professorate was now drawn up, published, and widely circulated; and, under the divine blessing, it excited, in many parts of the Church, great zeal and liberality in behalf of the important object contemplated. In the city of New-York alone, subscriptions to the professoral fund, to the amount of more than ten thousand dollars, were obtained in a few days; and encouraged by this auspicious beginning, the trustees forthwith called the Doctor to the professorship of theology, tendering him therein, as the yearly compensation for his services, the sum of seven hundred and fifty dollars. They also called him to the presidency of the college, in which the salary offered was two hundred and fifty dollars per annum.

The first call he accepted; but fearing that if he immediately removed, the efforts of the churches to provide an adequate fund for the support of the professorate would abate, he concluded to remain for the present where he was.

About this time, he experienced an increase of infirmities, which was quite alarming. His mind, as well as his body, in a measure failed him, and he was sensible that he was not able to discharge, as he formerly had done, his customary ministerial duties. The decline of his health became, indeed, so visible, that the Consistory of the Church considered it their duty to excuse him from a part of his regular ministrations; and they accordingly passed the following resolution, a copy of which they directed to be delivered to him:

"In Consistory, 20*th July*, 1809.

"The Consistory taking into consideration the long and faithful services of the Rev. Doctor Livingston, their senior minister, and also considering his age, the ill state of his health, and his consequent inability to preach more than once on the Sabbath, therefore resolved unanimously, that this Consistory are willing to dispense with the afternoon public services of the Reverend Doctor Livingston, on the Sabbath, and that he preach every Sabbath morning only, unless he feels able and disposed to perform more service. Ordered, that the Rev. Mr. Kuypers, the President, be requested to deliver a copy of this resolution to the Rev. Doctor Livingston.

"Extract from the Minutes.

"Isaac L. Kip, *Sec.*"

As the Doctor was now exempted from a portion of his usual labors, and his removal to New-Brunswick was expected to take place at a day not far distant, the Consistory deemed it expedient to obtain, as speedily as possible, a more ample supply of ministerial service. They soon after, therefore, invited the Rev. JOHN SCHUREMAN, of Millstone, N. J., and the Rev. JACOB BRODHEAD, of Rhinebeck, N. Y., (see Appendix H,) to come and serve them in the Gospel. These gentlemen accepted their calls, and were installed collegiate pastors with Dr. Livingston, Dr. Kuypers, and Dr. Abeel, in the autumn of this year.

CHAPTER IX.

FROM HIS REMOVAL TO NEW-BRUNSWICK UNTIL HIS DEATH AND BURIAL.

"THERE is something *singularly affecting*," says Dr. Hunter, speaking of Abraham's departure, at the seventy-fifth year of his age, from his country and kindred, and father's house, to go unto a land which God had promised to show him, "in the idea of an old man giving up the scenes of his youthful days—scenes endeared to the mind by the fond recollection of past joys; foregoing his kindred and friends, and becoming an exile and a wanderer, at a period when nature seeks repose, and when the heart cleaves to those objects to which it has been long accustomed."

Doctor Livingston had almost reached three score and ten years, when he concluded to resign his charge and remove to New-Brunswick; and so painful was the change to him, at that advanced period of life, that he remarked to the writer, a few days before he left the city: "I feel it, my son, to be a species of martyrdom." Such a representation of a removal into a refined and pious society, at fifty miles distance, looks like doting extravagance. But his feelings will be understood and

justified by all who consider the sacrifice he made in breaking up all his old attachments, and parting from a proverbially considerate and affectionate people, among whom he had labored for forty years, and upon whose love and honor he could securely count even to the last. That he was willing to make this separation in obedience to the voice of the Church, and out of regard to her good, shows the extent of his pious zeal and disinterestedness.

In February, 1810, the trustees of Queen's College having obtained more subscriptions to the professoral fund, passed a resolution to increase the sum which they had previously offered, by the addition of six hundred and fifty dollars, making the salary now tendered him, as professor, fourteen hundred dollars. A copy of this resolution was sent to him without delay, accompanied with another call to the presidency of the college; and in March, he wrote to the trustees, "that notwithstanding the interest arising from *the principal in their hands*, was not yet sufficient to produce a competent and honorable salary, yet the importance of the institution, and the necessity of organizing it without delay, were so impressive, that he would not hesitate to comply with the calls of the churches, being fully persuaded that when he made such large and painful sacrifices for the public, he would most assuredly not be neglected or forsaken by them."

Shortly after, he communicated to the Consistory of the Church the reasons which had induced his determination to remove, in the following letter: "The united voice of all the churches fixed the professorship at Brunswick, with a request, and even peremptory re-

solution, that their professor should remove to that place, as soon as the funds to be raised should prove competent to his support. A generous zeal was immediately shown by many individual members of the churches, in subscribing liberally for that purpose; and had it not been for our national distresses, which at that critical moment rendered it improper to proceed with the subscriptions, there is no doubt a sufficiency would have been soon obtained. Two years have elapsed, and the object is not yet accomplished. It is acknowledged that the funds collected are not adequate to the honorable support of the professor; that they do not correspond with the wishes and character of the churches; and are, as yet, vastly inferior to any other public establishment; but it is suggested, and probably with great truth, that all further application for an increase of the funds, and even for obtaining a great part of what is already subscribed, depend upon the immediate removal of the professor to Brunswick. After waiting so long, despondency has arisen, and fears are indulged that, notwithstanding all the exertions that have been made, the whole institution, if he refuses, will at last fail, or be again broken into separate interests. Hence the requests are pressing, the demands increase, and the public voice becomes clamorous."

"The professor has labored twenty-six years without any compensation; and he may now be justified in the expectation of having his situation at last rendered comfortable and equitable. He can not, therefore, it may be supposed, reconcile it with prudence or justice to himself, to engage in new and precarious dependencies, and expose himself to losses and troubles, which

the public have no right to expect or demand from an individual. But these remonstrances must yield to the authoritative directions of Divine Providence; and correct views of the important crisis in which the interests of our churches are brought, seem to suppress all personal considerations, silence all minor objections, and imperiously require an immediate sacrifice. I judged it proper to draw these outlines of our history, that you might at one glance have the whole subject before you."

"And now, my dear brethren, what conclusion do you draw? I make no appeal to the feelings which your affections dictate. I know your love—a love that has been ripening, without any interruption, nearly half a century; a love which, if consulting its own claims, would never consent to a separation while life remains. But I appeal to your judgments; I appeal to your zeal for the highest interests of Zion, to your attachment to the Reformed Dutch Church in our land, and to the obligation we are under to assist in promoting a cause to which consequences of such immense magnitude are evidently attached. I introduce this appeal to prepare your minds for the communication I am now compelled to make."

"My dear brethren, after many struggles and great reluctance, I am at length conquered. I am persuaded to yield to the direction and call of the churches represented in General Synod, who has a right to command the services of her members and officers; and I believe, therefore, that it is the will of our Lord and Master, who speaks by his Church, that I should remove to New-Brunswick, and there devote the short remnant

of my days to the direct duties and objects of the theological professorship, and without delay I let you know the result. Let it not offend any zealous believer to hear a Christian speak of struggles and reluctance, since self-denial and cheerful acquiescence ought always to be forward and predominate. It is so; yet the infirmities of human nature claim some indulgence, as far as they may be considered to be free from sin. It is not always an easy task to ascertain the will of the Lord, with respect to providential events, especially when a train of difficulties has long continued to interrupt the accomplishment of any great object. The immediate welfare of our congregation was always uppermost upon my heart, and I could never feel a freedom to leave it, while my presence was judged necessary to its peace and prosperity. But, after a deliberate and disinterested view of existing facts, that critical state appears to be now essentially changed. The Lord has blessed us with sufficient and acceptable help; and, if it may please him to hear the fervent prayers of his people, we may indulge the hope that our beloved minister, who has for some time been much indisposed, may again have his precious health restored, and be able, at least in some measure, to edify the Church with his labors, his counsel, and experience." [The "beloved minister" here referred to was the Rev. Dr. John N. Abeel, who was at the time, as but too soon after became evident to all his friends, consumptively diseased. He lingered about two years, and then finished his earthly course.]

"When to this state of things I add the full discovery that my advanced years have rendered it impossible for

me to fulfill, as I ought and wish, any longer the duties of the ministry, the objection, which of all others has always been the highest, and indeed the only one, is quite removed, and I am compelled to conclude that it has now become my duty, without longer delay, cheerfully and thankfully to apply to the sole and immediate labors of the professorate; for which, considering previous preparations and long habits, I may humbly hope, with the divine aid, a competent degree of vigor and strength may yet remain."

To this communication the Consistory returned an answer by the hands of three of their respected members, expressive of the affection they felt for their venerable pastor, and of their regret at parting with him. Portions of this answer are here given:

"Reverend and Very Dear Father and Brother in the Lord: The Consistory of the Reformed Dutch Church in this city, which has so long enjoyed the blessing of your ministry, has, with deep and unfeigned regret, received the tidings of your intention soon to transfer your labors to another quarter of the Lord's vineyard; though they rejoice to find you are to be employed, during the remnant of your days, in the honorable and necessary duties of the theological professorate."

"While they can not but approve the measures taken by the Reverend Synod, for providing an efficient and learned ministry, to supply the wants of the churches under their care; while they adore the goodness of the Lord, in thus far prospering their endeavors, and admire the disinterestedness and steady perseverance displayed

throughout the whole of your conduct in the promotion of this laudable work, they can not be unaffected by the loss they must sustain by your departure: they feel, they deeply feel, the expected separation; a separation that tears asunder the finest, the tenderest cords that bind the heart."

"Many, Reverend Sir, still look up to you as their spiritual father; and all revere you as under Christ their solace in distress and in difficulties—their support in the hour of trial; and the endeared tie, that has so long preserved in harmony the various and sometimes conflicting interests and passions that necessarily arise in an extensive congregation, composed of so many distinct members, of different ages, characters, and circumstances, and influenced by views and motives often irreconcilable—sometimes opposite. A gracious Lord has mercifully continued your labors among this people for forty years. They have been blessed in the conversion of sinners, and edification of the saints. You have been the instrument of peace, and the healer of breaches in the Church. * * * * The prospect of your future usefulness to the Church of God, in an employment which requires the full exercise of distinguished and matured talents, without great exertions of bodily powers, in some measure satisfies and consoles the mind, though it contributes little to the abatement of grief. * * * * We commit you, and your amiable consort, to the superintending care and gracious protection of a God infinite in mercy and love.

* * * * * *

"With sentiments of unfeigned respect, ardent affection, and unabated zeal for your happiness here and

hereafter, we subscribe ourselves your sincere friends, brothers, and children in the Lord.

"Signed by order and on behalf of the Consistory,

"JACOB BRODHEAD,

"*Pres. pro tem.*

"NEW-YORK, 25*th June*, 1810."

But while occupied with the cares and anxieties attendant upon his removal from New-York, Dr. Livingston found time to secure, by personal solicitation, a most important educational foundation for the school of the prophets. The Rev. ELIAS VAN BUNSCHOOTEN, of Minisink, a life-long friend and brother in the ministry, was understood to be in the possession of large wealth, and was now in advanced years, without any children. To him the following letter was addressed, which we copy from a very able article in the New-Brunswick Review for February, 1854. (See Appendix I.)

"NEW-YORK, *July* 31, 1810.

"REVEREND AND DEAR SIR: Spared to a period of life, which few who commenced with us have attained, it surely becomes us with adoring gratitude to praise God, who has upheld and blessed us thus far, and exclaim with joy and thankful hearts, Why do we yet live, while others are taken away? What shall we render to the Lord for all his benefits towards us? Much is due from us; and if, in our closing scenes, we may be privileged to promote the Redeemer's interest, we shall not have lived thus long in vain, nor will our memory be forgotten in silence.

"You and I set out in public service nearly at the

same time. We both, I trust, were taught in our youth, through grace, to love the blessed Jesus, and to be zealous for his Church and cause. God was pleased to bestow talents and opportunities agreeably to his sovereign pleasure; and he has enabled us to improve them, in some measure, with sincerity and faithfulness. Feeble, indeed, have been our efforts, and small our success, compared with what others have done; yet, with all our imperfections, we have cause to praise him, and can humbly say, 'His grace which was bestowed upon us, was not altogether in vain.' Advanced now in years, this retrospect is full of consolation; yet even in advanced years, while life remains, let us not despair of doing something still that may redound to the benefit of the Church, and endear our names to the children of God. I bless the Lord, who can make the last fruits to be the ripest and the best, for keeping the flame of love and zeal yet burning in my bosom, and raising my ardent hopes, that a declining lamp may still shine to some advantage. Feeling my strength fail for the usual labors of the ministry, I have resigned that work to follow the call of my Master in another department. I have, therefore, concluded to leave a station in which I have been upheld and made to persevere for forty years; and am now making preparations to remove shortly to New-Brunswick, there to devote the short remnant of my days to the immediate work of the professorate, agreeably to the wishes and resolutions of all our churches. I communicate this to you without reserve, as I know your love to the Reformed Church and your love to me will render the communication acceptable. You and I are

standing at a conspicuous point of the wall of Zion, almost alone. Of all those who were in the ministry before the Revolutionary War very few are left. Only three, whom I recollect, besides ourselves, remain, and they are feeble and superannuated. To you and myself our younger brethren look for counsel, example, and assistance. If the Lord shall please to sanctify and quicken our hearts, we may yet, in our old days, do something that shall make glad the city of our God. I have told you the prospects and labors which are before me. To advance these I must make a great sacrifice, not only of former habits, affections, and a most comfortable situation, but of great expenses and risks. You know the funds collected are not yet sufficient to support the establishment. Yet the wants of the churches are so great and alarming that they can not wait longer; and I cheerfully make the sacrifice, and leave the issue with the Lord. I shall be happy if it may be in your heart to assist in this vast design, that we may mutually strengthen and encourage each other; and that our younger brethren and all the churches may see and rejoice that their two old ministers love the Lord and devote themselves and all they have to his service. The churches expect much from me, and they have the same claim upon you, my brother—they expect also much from you. If grace be bestowed I trust they will not be disappointed in either of us. I know you will rejoice to join with me in this blessed work. We began together; let us end together with the same zeal and laudable efforts.

"I have considered in what way it will be possible for you to afford signal assistance. Your years and your

situation forbid any active part in rearing the temple we are about to dedicate to Jesus; but the Lord has not left you without means of being greatly beneficial. You are blessed with much wealth and large property. What, my dear old friend and brother—what if God should put it in your heart to dispose, in your last will and testament, of a respectable part of that property for the benefit of the Theological Institution? By inserting it in your will, you will not be troubled with any arrangements during your life. The whole will remain, as heretofore, in your possession. When you depart it must go to others, and you have the right of directing to whom and for what purpose it shall go. If the claims of relatives who expect to share the whole were always to be regarded, there would never be any generous donations for public services. But, in the present case, it is a consolation that relatives have a copious resource, and will be richly provided for. It will be no injury to any if you should make the Reformed Dutch Church your principal heir. The very idea must be pleasing to your mind, and will warm your heart. It will prove how much you loved that Church which has so long loved and respected you. I have suggested this with freedom, and without reserve. My heart will rejoice if the rising generation shall acknowledge that their old ministers show, by generous deeds, that they possess the faith which works by love.

"There are three great objects attached to our institution, neither of which have funds provided for their accomplishment. One is the support of poor students in theology. Many who are pious and wish to study

are not able to sustain the expense. We must provide some assistance for them. It is a fact, that several worthy persons have left ample legacies, by their last wills, to the college at Princeton, for the express purpose of supporting or helping poor students in theology. And surely we may hope that in our Dutch Reformed Church there are men as good, and as able, and as willing, as any in the other Churches. Another object is, the purchase of a library for the use of the students in theology. The third is, a fund whose interest shall be applied for the immediate support of the professorship itself, and maintaining such assistants as will soon be wanted. Either of these objects singly is important; and all of them together must receive aid, or our most strenuous efforts will prove for a long time, if not for ever, unavailing.

Select for yourself either of these objects, agreeably to your own choice, or unite the whole in one common benefit, referring it to the General Synod to apply it at their discretion. Think upon this subject, my dear sir, with that seriousness it deserves; and if you find yourself, through grace, disposed to leave any thing for this purpose, let it be inserted in your will without delay, for our lives are precarious. As the words or terms used in last wills and testaments ought to be very clear and definite, suffer me to mention that the legacy ought to be made to some body corporate, in trust for the uses intended, and none is so proper as Queen's College. The style or name of the college, by which it can receive or hold property, is *The Trustees of Queen's College in New-Jersey.* To them let the device be made; expressly, however, and clearly declaring

the precise trust or object you intend. Let the trustees be compelled, by your will, to vest the legacy in some safe fund, and apply the interest thereof yearly, for the very purpose you may please to direct, and for no other. That direction, if you choose, may be placed under the control of the General Synod of the Reformed Dutch Church for the time being, for ever.

Excuse, my dear old friend, the freedom with which I have communicated these sentiments. My intentions are sincere, upright, affectionate, and zealous. I trust you will be happy to join with me in doing something for which the churches will remember us with gratitude. While I make sacrifices, and work besides, you will cheerfully embalm your memory by leaving something important to promote the same cause. Please to send a line in answer, and let me know that you have received this letter, and that you love me more than ever for what I have now suggested. The Lord preserve, sanctify, and comfort you, and incline your heart to do more than others in assisting his poor Church. Be assured of my affectionate attachment, and the great respect with which I am, reverend and dear sir,

"Your faithful friend and brother in the Lord,

"J. H. Livingston.

"Rev. Mr. E. Van Bunschooten."

Every one, we think, must be charmed with the tone and spirit of this epistle, and the beautiful confidence it indicates as existing between those venerable saints. It does not appear what further correspondence took place; but Dr. Livingston did not mistake his man, except that the latter did not wait for his own decease,

but became mostly his own executor, by adjusting the business before his death. We know that he visited Dr. Livingston repeatedly at New-Brunswick for the purpose of settling the matter to his satisfaction. As the result of their conferences, Mr. Van Bunschooten in the year 1814 endowed the trustees of Queen's (now Rutgers) College with the sum of fourteen thousand six hundred and forty dollars, which was afterwards increased, by a bequest in his will, to seventeen thousand dollars. The income of this fund is to be applied to the support and education "of pious youth who hope they have a call of God to preach the Gospel of Jesus Christ." None can be admitted to this benefit but such as are recommended by General Synod. If the income should exceed what may be wanted for that purpose, the trustees, with the advice and consent of General Synod, may apply the overplus to such other purposes as shall most tend to the good of the institution and the benefit of literature. The fund, at present, somewhat exceeds the sum of twenty thousand dollars.

On the tenth of October following, the Doctor removed to New-Brunswick; and his arrival there was greeted as an event of most favorable augury, insuring success to the whole plan that had been formed in relation to the college and the professorate, the long wished for union between which was now completed. Soon after his arrival, he wrote a few lines to his friend, Isaac L. Kip, Esq., of New-York, which begin thus: "Many cares and arrangements, inseparable from a new habitation, have engrossed my attention since I came to this place, and prevented me from dropping a line to you. The new part of my dwelling is yet un-

der the hands of the carpenters, and the old requires much alteration and amendments, to render it comfortable for the approaching winter. But, in the midst of all these, I am kept through grace, in some measure, near the Lord, and live by faith. I have made sacrifices to promote his cause, and he hath said, he will not leave nor forsake me. Upon his word of truth I confidently rely, and desire to feel reconciled to the cross of Christ. His grace will be sufficient, for he is the Lord my righteousness, my strength, my help and shield. Amidst all my cares, and in the multitude of my thoughts, I still remember, most affectionately, the whole flock and my faithful friends. My prayers are for them, and I am confident they can not forget to remember me and mine continually before the throne."

In order to provide a suitable residence for his family, the Doctor had to involve himself in a debt, which for a time caused him considerable disquietude. He was under the necessity of purchasing the place that was now undergoing repairs and alterations, to put it in a comfortable state; and, to pay for it, he had depended upon the sale of some property he had in New-York. More than a year elapsed, however, before he could effect a satisfactory sale of this property, and meanwhile, his situation, on account of his debt and the prospect of an insufficient support, was an anxious and very unpleasant one, as will appear by an extract from another letter to the same individual: "I said the sale of my place would be considered as a *merciful providence*, because I wish much to dispose of that pro-

perty. I wish it, because I have made a purchase here, for the discharge of which I depended wholly upon the sale of my place there. I was convinced, and I still am, that it was my duty to come here. Events of the highest magnitude to the prosperity of our churches, appeared to depend upon my coming. It was high time for me to decide and to remove. My refusal or delay might have rendered all abortive. I found there was no habitation for me to be obtained here, excepting that which I purchased. I knew also the public funds for my support, after I was here, were not yet ascertained. Notwithstanding all this, which to the eye of prudence was forbidding, I yet ventured, as I trust, in the obedience of faith, and risked all the consequences to promote this work of the Lord. You will easily conceive now, that if, by the sale of my place, I might be able to discharge the burden that has accrued, and, especially, if something might remain for a support upon which I could depend, it would indeed be a merciful providence. While I work for the churches, I am willing to maintain myself, if I can. Zion is welcome to my labors. To Zion and to Zion's Lord, I cheerfully consecrate all I am and have. My other property is not immediately productive. * * * In this situation, while, for the trial of my faith and hope, no doubt, it pleases the Lord to disappoint me hitherto in the sale of my place, which is my only present resource, you can readily conceive that, at times, I feel as if I was left alone." In two years, the Doctor did not receive the whole amount of salary due him for one, $1200 being all that the funds in hand had produced during that period; so that his fears in relation

to a support were not altogether groundless, nor is his anxiety on that account to be wondered at.

Queen's College being revived, agreeably to the resolution of the trustees, under the auspices of the Rev. Dr. Condict, as its vice-president, at the commencement of the exercises of this institution, in the autumn of this year, the Doctor entered upon the discharge of his official duties, as president and professor of theology. But it ought to be observed, that in the capacity of president, it was not expected he would render much active service: no more was required of him, in fact, by his call to the office, than that he should "preside at commencements and authenticate diplomatic documents, and take a general superintendence of the institution, *as far as* his time and health might admit." Theology was the department to which he was chiefly to devote himself; this belonged exclusively to him, and he engaged in it with all his heart.

At first, he had only five students to attend his lectures; but the next year, the number increased to nine, and in 1812, when he made his first official communication to General Synod, the committee who reported upon the subject of the professorate, made the following statement: "Since the removal of the professor, he has opened the theological school, and the number of students has so increased as to afford a hopeful prospect that this institution will be of extensive and permanent usefulness to the Church." This statement is introduced by a reflection or two, expressed in these words: "When your committee reflect on the zeal of the professor, thus to promote the best interests of the churches—his leaving a people endeared to him by a

useful ministry of forty years—removing from a place where numerous connections had been formed, and an ample support was secured; when they reflect on his entering on a new and arduous scene, at such sacrifices, in his advanced period of life; the committee hesitate not to express the high and grateful sense they entertain of the conduct of the professor, and feel confident their sentiments are in unison with those of the churches generally."

About this time his attention was called to the subject of religious exercises at funerals. In the existing constitution of the Church, there was a rule that where "funeral sermons were not in use, they should not be introduced, and where they had already obtained, endeavors should be used to abolish them in the best manner possible." Besides, circumstances rendered it impracticable to have such discourses in large towns, where deaths occur often. Yet it was desirable that there should be a well-digested form of sound words, which being unexceptionable in style or matter, might be appropriately used on all such occasions. To meet this want, Dr. Livingston was induced to prepare, with some pains, a work entitled, "A Funeral Service; or, Meditations adapted to Funeral Addresses." This little manual, which was compiled altogether from the Scriptures, was respectfully noticed by the General Synod; but that body refused to limit ministers to any prescribed form. (See Minutes 1812, p. 34.)

The same Synod, however, committed to him the performance of a task of great importance and responsibility. In the opinion of many pious and intelligent persons, the book of Psalms and Hymns then in use

needed revision and enlargement; and the subject having been referred to the Synod, they requested the Professor to make a selection, in accordance with the wishes of the churches, and appoint a committee to inspect the same, when it should be completed. He cheerfully yielded to the request, and soon after prepared a selection, which received the approbation of the committee and the next Synod, and proved highly acceptable to the churches.

The execution of this task cost him much labor, for he spared no pains to render the work as complete and satisfactory as possible; and the resolution of the Synod, which declared their sense of the service he had done, was a merited, and, no doubt, a gratifying return: "*Resolved*, that for the ability displayed in the revision of psalms and hymns, in use in our churches, and for the labor and diligence with which that business has been finally accomplished, Professor Livingston is entitled to the gratitude and affectionate remembrance of the members of the Dutch Church, and all the friends of Zion; and that this Synod entertain, and will continue to entertain, a high sense of the faithful and affectionate labors of their aged brother for the advancement of the interests of our Church; and that they will ever pray that when he shall be gathered to his fathers, he may join in the song of Moses and the Lamb."

In compliance with the wish of the Synod, he superintended the first edition of the work; and the following letter to his friend in New-York will show the solicitude he felt to please in the discharge of this obligation:

"NEW-BRUNSWICK, *Nov.* 13, 1813.

"MY DEAR SIR: The *Commercial Advertiser* has rectified his error, agreeably to your application, and I thank you for your kind attention to my request, without which it would not have been effected. Our friend, George, has been with me; and the whole arrangement is settled to his entire satisfaction. I hope it will prove beneficial to him, and I am confident he will make a correct edition. I am only afraid the printers will not employ as fine a paper as I wish. Paper is very dear, and is an article that enters deeply in their calculations; but much of the respectability and beauty of the first edition, which ought to recommend itself to the public, not only by its intrinsic value, but its external neatness and splendor, will depend upon the paper on which it is printed. Mr. F—— has not showed me the paper he means to use, but has promised that it shall be very white and good, and I depend upon his promise.

"I am happy that the plan I recommended to the Synod, to assess each book at six cents, was adopted; it is the surest and most productive to answer the benevolent purpose, to obtain which I am willing to bestow my labor and toil.

"When I gave you the title-page, it occurred to me that an appropriate text from the Scriptures would be an excellent motto to dignify the page, and might serve a good purpose to admonish every individual who would certainly read it; but the thought, or rather the thing, escaped me. If our committee have not already published the copyright, I refer it to you and them, whether, under [the] name, where mottos are

usually placed, it would not be eligible to add, 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.' (Coloss. 3 : 16.) If the publication of the copyright be already made, it will be too late to make this addition.

* * * *

"Your faithful friend and servant,

"J. H. LIVINGSTON.

"I. L. Kip, Esq."

In the course of the past year, the vice-president of the college, the pious, loved, and honored Condict, had been suddenly removed to another and better world; a mournful dispensation, which bereaved the Church of New-Brunswick of an excellent pastor, and the college of an officer, under whose able and faithful superintendence it had already acquired considerable reputation. The death of this good man was soon followed by that of his son, a youth of great promise, who had been an instructor in the college; and a few weeks after, another youth, a graduate of the institution, admired for his amiable disposition, ardent piety and brilliant talents, was laid in the grave.

The Doctor was deeply affected by these events, well knowing the loss which the Church and the college had sustained: and, in closing his address at the Commencement of the same year, he took a short but pathetic notice of them, to enforce his sage and affectionate counsels to the candidates for the baccalaureate.

After an appropriate introduction, the worthy President arranged the advice he had to give, under the two following particulars: 1. "You are devoted to study and literature; you must, then, love science, and be diligent in the investigation of truth. 2. You are above all, related to your God, as his intelligent creatures, and to the Divine Redeemer, as lost sinners, to be saved by him; you must love and experience his religion."

Having expatiated upon these points, he then added: "Are these the counsels of old age? Are these exercises suited to advanced years? Yes, and they are equally applicable to the young and the gay, to the strong and blooming. Ah! boast not of to-morrow. You know not what a day may bring forth. How many painful examples—how many severe warnings, continually solicit our attention, and exclaim louder than thunder, *Be ye also ready.* Where is young Van Dike? Last year he stood as you now stand. I had pressed his hand and blessed him, when I admitted him to the rank to which you are now raised, and he bid fair to live and enjoy the honors to which he had the fairest claim. His early attention to reading, and his diligent studies, had advanced him to notice. The mildness of his manners, his benevolent temper and amiable disposition, recommended him to universal esteem and respect, and he was still more endeared for having devoted himself to the ministry, and intending immediately to commence in the study of theology. But where is our dear young Van Dike? Yonder in the cold grave. His dust has returned to dust. Within a few weeks after he had delighted this audience with a

display of his talents, while he was preparing to enter upon the arduous work in which his pious heart was wholly engaged, he was seized with a fatal fever, which soon numbered him among the dead."

"Yonder the affectionate youth was interred, near to his former friend, the excellent young Condict, who had entered into the world of spirits a few weeks before. *He*, too, was an only son, from whose talents and piety great usefulness was expected. Ah! death often loves a lofty aim. By two sudden strokes, two youths, towering as the cedar, under whose shade repose and safety had been anticipated, were in a moment brought down. There they lie—they lie near the consecrated spot, where the remains of the *venerable parent, Condict,* rest. Such a father, and such a son! and they so quickly followed by such a youth! O Death!"

"Feel, my dear young gentlemen, as you ought to feel, when I direct your views to the tombs. Yet a little while, and we shall all be numbered with the mighty dead. The aged and the young, the lips which now speak these tender and affecting truths, and you who so attentively hear, will soon speak and hear no more after the manner of mortals. Oh! then, be wise for eternity. Let true, vital, and experimental religion be your first, your chief concern. Be faithful: improve your talents, and occupy until the Master comes. Live in the Lord, and you shall be blessed when you die in the Lord. Live the life of the righteous, and your latter end shall be like his. Go now under these impressions. Feel their power, and indulge their influence. We take leave of you with emotions of tender affection, and part with reluctance. We ardently commit you,

dear young gentlemen, to the blessing of the God of salvation. Farewell."

In 1813, the Rev. Mr. (afterwards Doctor) John Schureman, of New-York, was called to succeed to Dr. Condict in the college. The call was accepted; but the college had so greatly declined, that the estimable character of the new vice-president, and the ability and zeal with which he entered upon his duties, could not avail to restore it to its former prosperous state: the aggregate number of students continued still to diminish. The Rev. John M. Van Harlingen,* the professor of Hebrew and teacher of Ecclesiastical History in the theological school, departed this life about the same time; and "in this event, the institution sustained," as was observed by the Committee, who noticed it in their report upon the professorate, "*a serious deprivation.*" So many events of an adverse nature, and so quickly following each other, very naturally produced among some of the friends of the professorate, an impression that God in his providence was frowning upon the plan which Synod had adopted for promoting the institution.

A number of worthy members of the Church, residing chiefly in the city of New-York, who had liberally contributed to the establishment of the school in its present location, but, notwithstanding, had never heartily ap-

* It is regretted that no materials have been furnished for biographical sketches of Mr. Van Harlingen, Dr. Condict, and some other worthies, whose names are mentioned in the course of the narrative. Upon the death of Mr. Van Harlingen, the Board of Superintendents of the theological school temporarily appointed the Rev. Peter Steddiford to teach Hebrew.

proved of its removal and union with Queen's College, now despaired of its future success. The college, upon which so much dependence had been placed for increasing the number of theological students, they had reason to fear, would, ere long, be once more wholly suspended—which in reality was the fact, within two or three years after. They knew, too, that the professor, for whose comfort and happiness they felt a tender concern, had gone thither, bound, as it were, in the spirit, and that the funds which had been raised were very inadequate for his support. Thus impressed, and convinced, moreover, that there would be an immediate augmentation of the funds if the school were brought back to New-York, and that then it would be more known and popular, they were at length impelled to commence operations for effecting such transfer.

These movements in New-York were not generally regarded with much favor; and the Doctor himself was supposed by many to have originated them, or if this be saying too much, to have approved and encouraged them. But the following letters will show that his conduct in the matter was in accordance with his usual wisdom and piety.

"NEW-BRUNSWICK, *Sept.* 1, 1813.

"MY DEAR SIR: * * * With much interest and concern, I observe what you communicate in regard to the growing attention to the Theological Institution. As it is the great object to which my life is devoted, I can not be indifferent to any thing which relates to that subject. There are some things in this procedure

which claim my adoring gratitude, and some which are covered with a cloud, through which I can not penetrate, or discern the mind and disposal of Divine Providence. I am glad that an enlightened and pious people, who have long enjoyed the fruits of an intelligent and well-educated ministry, begin at length to appreciate that blessing as they ought. It will be so; it must be so. The Lord's people must lay it to heart; they must have the honor of bearing a part of the burden, in which the prosperity of Zion is so deeply concerned. I bless God most fervently, that they are aroused to see and feel, and exert themselves in this precious work. I consider it as a token for good, and am so far from discouraging their efforts, that I wish them God speed, and pray the sentiment may take deep root, and excite through all our churches an ardent zeal, which, if directed by knowledge, will, I am persuaded, be acceptable to the great Redeemer, and productive of much good. It is a high and noble object; but the time in which it commences, and the point to which it seems to be directed, are to me dark and inexplicable. I could explain what I mean by this, but it would be premature."

"It will suffice to observe, that after an institution is already established, it requires great prudence and caution to oppose it. The best of causes may, by precipitation or rashness, be essentially marred. To do too much, may sometimes be worse than to do too little. Every step will require mature deliberation, and nothing positive with respect to the ultimate location ought to be immediately adopted. The subject, in all its bearings, is interesting in the highest degree to the

peace of the churches, and very important to myself; but unless I know more of the progress and precise object of your friendly consultations, or until my advice be requested, it would be an improper anticipation to suggest any particular idea or sentiment."

* * * * * * * *

"The Lord bless you both, with your dear children, and give you precious answers to prayer. I bless you, and am,

"Dear Sir,

"Your faithful friend and servant,

"J. H. LIVINGSTON.

"I. L. KIP."

"NEW-BRUNSWICK, *Sept.* 11, 1813.

"MY DEAR SIR: It gives me pleasure to observe in your last esteemed favor, that the sentiments I expressed respecting the theological institution, met with your unequivocal approbation."

"It is a great object, and has engaged my attention and prayers many years. After the deranged state in which the business had been brought, by the destructive resolutions of the General Synod, in 1797, and while there was not an individual who appeared in a series of years, to think upon the subject, or assist cordially in devising any measures for its benefit, I was encouraged by the overtures made by the trustees of this college, and hoped the dawn was opening, which would bring on the day for which we had so long waited. No objections were then made, and as all concurred in fixing the institution in this place, I considered it to be the direction of Providence,

and concluded I was going the right way when I came."

"There is, indeed, room for amendments; and the future security of the institution renders it necessary, in its present state, to draw such broad lines as will prevent every species of intrusion, and secure the essential point, and the perfect superintendence, for ever, in the hands of the General Synod."

"The churches supposed they did what was right in fixing upon this place, and I thought I did what was right in coming here; yet it is possible, that we were all wrong; but it is also possible that, after all, it will be seen we have done exactly what ought to be done. As to the location of the institution in New-York, with all the advantages, which in theory appear plausible, there may be dangers, which, at the present moment, excite no apprehension; but at a day not very distant, might prove exceedingly formidable. It is said, that in the ocean the large fishes devour the small, and it is certain that upon the land, something like this is often realized. We are, perhaps, in the safest situation when we remain alone, without the collision of jarring interests, or aspiring competitors — in waters where no sharks can pursue us."

"I now indulge the hope, that the time to favor Zion, yea, the set time, is come, because the servants of the Lord begin to take pleasure in her stones, and favor the dust thereof. The meetings you have had will serve very important purposes, and greatly interest the churches in this great work. I am happy that men of prudence, as well as zeal, are active members with you. Under such influence, with the blessing of

the Lord, I am confident nothing rash will be adopted, but much good will be produced."

* * * * * *

"Mercies rest upon you, and all yours, always. I bless you, and am

"Your affectionate and faithful friend,

"J. H. LIVINGSTON.

"I. L. KIP, Esq."

Toward the close of the following year, the Doctor experienced a most painful affliction in the death of his excellent wife. They had lived together in the greatest harmony and love, for nearly forty years. He felt and mourned his loss; but, at the same time, displayed under it the faith and fortitude and resignation of a saint, ripe himself for a transition to a better world, where the pangs of separation from souls congenial shall be known no more. On the morning of the day when her remains were to be interred, he wrote to his friend, Mr. Kip, the subjoined letter:

"NEW-BRUNSWICK, *Dec.* 30, 1814.

"MY DEAR FRIEND: It is done. The conflict is over. She has obtained the victory, and is entered into rest. On Sunday morning, Mrs. Livingston was seized with a pain in her head, which increased and soon became very violent. She lay down and was much indisposed, but no symptoms that produced any alarm appeared before Tuesday, when her strength appeared to be wholly prostrated, and she sunk into a deep sleep, with intermediate agitations and struggles, without, however, being aroused from her lethargy. In

the evening of Wednesday, it was evident her departure was at hand, and without another struggle or groan, she gradually and gently fell asleep in the arms of her Redeemer. She left us a little after twelve that night. Before she was taken ill, she frequently expressed an ardent desire to be with Christ, and almost envied those who were called home, of which there were three instances in this place in the course of this very week. Her Lord has given her the desire of her soul, and has received her spirit."

"This day her dear remains are to be deposited in the silent grave. I do not love my blessed Jesus any thing less for afflicting me. He is now very precious to me. All my springs are in him. He stands by me, and strengthens me. It is the Lord. He hath taken away, blessed be his name notwithstanding. It is the heaviest stroke I have ever received; but it is well. In the Lord I have righteousness and strength."

"I can only drop a hasty line. I know your loving heart will sympathize with me and my afflicted children: pray for me and them. Her sickness being only four days, prevented my sending in time for my dear son."

"It will be proper, for the information of distant friends and relations, to insert the event in the papers. You will please to let them announce that, 'Died, on Thursday, the 29th inst., at New-Brunswick, N. J., Mrs. Sarah Livingston, wife of Rev. Dr. Livingston, in the sixty-third year of her age. Them which sleep in Jesus will God bring with him.' I can now only bless you and yours, and am

"Your afflicted and faithful friend,

"J. H. LIVINGSTON."

A few days after, he thus acknowledged the receipt of a letter of condolence, from the Rev. Dr. J. B. Romeyn, of New-York:

"NEW-BRUNSWICK, *Jan.* 3, 1815.

"MY DEAR SIR: He who refines his people in the furnace of affliction, walks with them through the fire, that they shall not be burned; and his presence and grace prevent the flame from kindling upon them. I have always found his promise sure, and, to his praise, I can now humbly say, that he makes my strength equal to my day. Although I am cast down, yet I am not destroyed."

"It is an additional source of consolation that my worthy Christian friends sympathize in my sorrows. They weep with him who weeps, and their affectionate condolence is a balm to the wounded heart. I thank you most sincerely for your very kind letter. It comforted me. It was a word in season, and suggested sentiments which soothed and strengthened my soul. Your tender attention has increased my love for you, and I now know that I have found a friend upon whom I can lean with confidence in my declining years. The Lord sanctify and comfort you and dear Mrs. Romeyn.

"I bless you both, and am, most respectfully,

"Your faithful, afflicted, yet supported
friend and brother in the Lord,
"J. H. LIVINGSTON.

"Rev. DR. ROMEYN."

The following answer to a letter from his friend, Mr. Kip, of a later date, affords further evidence of the

pious serenity of his mind, under this sore bereavement:

"NEW-BRUNSWICK, *Jan.* 16, 1815.

"MY VERY DEAR FRIEND: It is kind to sympathize in affliction, and help bear the burdens which sometimes, when supported alone, prove very heavy. I thank you for your affectionate letter. In an hour of trial, the darkest and most peculiar in many respects I have ever experienced, the Lord has not forsaken me. My mind is preserved in peace, and grace has prevented a single murmuring thought. It is all right. It is never convenient for us to suffer. But who shall say unto him, What doest thou? The sovereignty of God first deeply impressed my mind, and I was afraid to sin. The precious relation of my Redeemer, in covenant love and faithfulness, now prevails, and I adore and bless him. It is well. It is not in wrath, but mercy. It will work for good. He will not forget to be gracious."

"I can scarcely realize what has happened, and seem to be not at home. The treasure and joy of the house, the spring of all the domestic movements, is gone. The change is great and essential. We begin to be composed, and my dear daughters sustained their grief and loss with propriety. My son has not been able to come down yet. His only housekeeper was at the point of death with the typhus fever. His last letter mentions a hope of her recovery. I shall be very happy to see you, whenever the season will permit you to come with safety to your own precious health.

"Your afflicted, but faithful friend,

"J. H. LIVINGSTON.

"I. L. KIP."

The following is a copy of the inscription which the Doctor wrote, and had put upon the tombstone that covers his wife's grave:

TO COMMEMORATE
DEPARTED EXCELLENCE,
THIS STONE IS ERECTED
IN MEMORY OF
SARAH LIVINGSTON,
BY HER HUSBAND,
JOHN H. LIVINGSTON, D.D.
SHE WAS
BORN IN NEW-YORK, DEC. 7, 1752,
AND
FELL ASLEEP IN NEW-BRUNSWICK, DEC. 29, 1814.

—

A PERSEVERING LIFE OF FAITH,
OF MEEKNESS, AND PIETY,
RENDERED HER
A BLESSING TO HER FAMILY,
AND ENDEARED HER
TO ALL WHO COULD ESTIMATE
WHAT IS VALUABLE
IN THE CHRISTIAN,
THE WIFE, THE MOTHER,
AND THE FRIEND.

—

TO DIE IS GAIN.

Second Side:

THEM WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.

Third Side:

FAREWELL, BLEST SAINT, A SHORT FAREWELL,
UNTIL WE MEET IN REALMS ABOVE,
WHERE JOYS IMMORTAL EVER DWELL,
AND FAITH AND HOPE ARE LOST IN LOVE.

Fourth Side:

O DEATH, WHERE IS THY STING! O GRAVE, WHERE IS THY VICTORY!

It has been intimated that after the death of the lamented Condict, Queen's College enjoyed but a small share of public patronage, and was, in appearance, gradually verging to extinction. Such was the fact yet in 1815. Circumstances wore still a very unfavorable and discouraging aspect. There was now little probability of its ever becoming a literary institution of any eminence, and the Doctor, whose mind was intent upon building up a theological seminary of the first character, seized the conjuncture for the introduction of a plan, which he had many years before suggested to some of his particular friends, and which was, in effect, to convert Queen's College into a theological college.

For some time before he had seriously revolved the plan, and endeavored to mature it to his own satisfaction. In a letter dated September 3, 1813, he presented it to Dr. Romeyn, and requested a communication of that gentleman's ideas upon the subject. Whether the request was complied with, as Dr. R. was then about to depart for Europe, is not known; but in the letter referred to, he says: "The whole question seems to be reduced to two points. Is it practicable? Is it desirable? It is practicable. How it may be accomplished on the part of the trustees of the college, consistently with their charter; on the part of the churches, conformably with their supreme prerogative in every appointment of all theological professorships. Query. Whether such an arrangement will not reduce the trustees to mere holders of the funds of the General Synod? The Board of Trustees is composed of men of various denominations. It is

desirable on the part of the college, because, as a literary institution, Queen's College is not necessary; its funds are inadequate, and will so continue; nor will, nor can it ever prosper in the neighborhood of two powerful rivals; but by assuming a new form, it will be supported, become useful, and celebrated; on the part of the churches their funds will thereby be increased and rendered secure: no separate interest in the institution will exist; the whole will be simple, singular, and respectable '

* * * * * *

"The Lord, your good Shepherd, go before you, shield you from every evil, and give you the desires of your heart. Live by faith. Remember always, and everywhere, whose you are, and whom you serve. Fear not: he will be your help and shield. My fervent wishes and prayers shall follow you. When you return in health, I shall probably be at home in rest with my Divine Redeemer and all those who have gone before me. If you never see me again, remember I was your father's friend and your friend. May you be long spared to be more faithful and more useful than I have been."

"I have endeavored to recollect some friend in Holland to whom I could introduce you, but I do not know that any of them are left. Forty-three years have swept them all away. One name, however, was not in the list of the deceased which I last received. If he be alive, you will find in him a pious believer, a good scholar, and a celebrated poet. He was born and resided in the Hague, and was my bosom friend. His name is Petrus Leonardus Van de Kasteele. He was

a lawyer, and has sustained some public offices; but what, or where he now is, I do not know." * * *

While Dr. Romeyn was abroad, he addressed a letter to Dr. Livingston, which, because of its interesting statements respecting the condition of Holland at the time, is entitled to insertion here.

"UTRECHT, *June* 12, 1814.

"REVEREND AND DEAR SIR: Little did I expect when I bid you farewell at Mr. Kip's, in New-York, that I would, in the course of Divine Providence, have had the opportunity, during my absence abroad, to address a letter to you from this place—a place, the name of which must revive many tender recollections in your mind."

"I am now on my return to England by the way of Rotterdam, having visited besides Rotterdam and this place, Delft, the Hague, Leyden, Haerlem, and Amsterdam. To all these places, except Delft, I have been kindly furnished with letters from Dr. Wernnick, Minister of the Dutch Church in England, which procured a ready access to the persons addressed. These persons promptly furnished me with the information desired, which, if I live to return and have the happiness of meeting you, I shall take pleasure in communicating to you."

"The character of this people, my dear sir, has greatly deteriorated in moral and religious excellence since your residence. The various revolutions which have taken place since 1787, and particularly since 1795, have had the most fatal effects upon the veracity and honesty of a large proportion of the community. Every

revolution brought along with it a new administration of government, which endeavored to support itself by oaths. These oaths, so often repeated, and so often broken, ultimately destroyed the solemnity of the oath, which, in its turn, destroyed a proper regard to their promise in individuals. Besides, during the dominance of the French, the requisitions demanded were frequent, consisting of a certain proportion of the income and stable property of individuals. The payment of these was accompanied, in every instance, by the oath of him who paid. As these requisitions were heavy, the citizens were tempted to transgress, to save themselves from want. The judgments of God upon the country have not produced suitable humiliation and repentance in the inhabitants. The public worship of God is not so well attended as it used to be previous to 1795. The young and rising generation are very generally *Frenchified*, loose in their principles, and negligent of all religious duties. Great apprehensions are entertained by the pious fathers and mothers in this Israel, for the future, in consequence of this state in which the youth have fallen."

"The doctrines of grace are still taught in the universities and pulpits. The elder ministers are more engaged than the younger, and also more practical. Many, too many of the latter, and of students in theology, are destitute of personal religion, though not immoral. They are inclining to liberal views in religion, and approximating remotely to a scheme of doctrine, which is hostile to the truth as it is in Jesus."

"The good old works of Hellenbrook, Schortenghius, Brakel, etc., are going fast out of date. Among the

more polished part of Christians their day is over; but among the lower classes they are still in some repute. The works of a Dom. Kist, in Dort, are popular above all other practical works. The character of his writings, as the evangelical clergy and laymen assure me, is sound and excellent. The works of Doddridge, John Newton, and Wm. Romaine, are also very popular, and doing much good.

"Alphonso Turretene, to my grief, is superseding Francis, his father, in the estimation of the learned. Vitringa and Venema stand high, but Witsius is rather on the wane. Michaelis, Koppe, and Ernest, of the Germans, are in great demand, but only as biblical critics."

"The Sabbath is most woefully profaned. During Napoleon's government, the theatre was open, on Sabbath evening, in Amsterdam and the Hague. Still many stores are open during the day in Amsterdam and Rotterdam, and during the evening, in the former place, many more. The impressions of gratitude for deliverance from the French, at first, were deep, and the expressions thereof very general. But the people begin to forget the Lord and the works of his hand. Indeed, it appears to me, from what I have seen and heard, that heavier judgments are in store for these lands. I fear these judgments will be chiefly spiritual."

"In my wanderings, I have met one of your old friends, a Mr. Ledabore, of Rotterdam. He begged me, when I wrote to you, to say that I had become acquainted with the person who, forty odd years ago, wrote a couplet of poetry in your Album. He charged

me to mention him affectionately to you in my letter. This charge I now cheerfully, and with peculiar pleasure, fulfill." * * * * *

"Yours, in the best bonds,

"JOHN B. ROMEYN.

"REV. DR. LIVINGSTON."

At the session of General Synod held in Albany, June, 1815, the plan of a theological college, to be formed by a union between Queen's College and the professorate, was submitted by the committee upon the professorate, and adopted.

The plan was given in the form of a quotation, in these words: "1. Let this college, when formed, have for its object, *primarily*, the education of young men for the Gospel ministry. For securing this object, the religion of the Scriptures, as explained in the Belgic Confession of Faith and Heidelberg Catechism, shall be the basis of all the instruction given in this institution. The teachers, if not clergymen, must be professors of religion, or at least, must subscribe their assent to the doctrines contained in the above-mentioned Confession and Catechism."

"2. As it is not probable that so many youths, designed for the ministry, will offer themselves for admission in this college, as to occupy the time and exercise the talents of the teachers, let a select number, designed for any other profession (say 20, 30, 40, 50) be admitted, *speciali gratia*, who shall be subject to all the rules and regulations of the college. The age at which students are to be admitted, is to be not less than 14 years."

"3. Let there be four professors, who shall be appointed as follows: 1. The professor of theology, by the General Synod of the Church, which appointment the trustees shall approve. 2. The professor of biblical criticism, in the same way. 3. The professor of ecclesiastical history, in the same way. 4. The professor of mathematics, etc., by the trustees alone. 5. Let the three theological professors be thus appointed by General Synod, who shall specify their departments in theological studies: their other services to be regulated by the trustees. 6. Let the two funds be blended in one, with an understanding that Synod will raise, annually, half the support of the professors whom they appoint."

The committee then add, that they "are fully impressed with the utility of such a plan, as calculated to answer the great end contemplated by the Reformed Dutch Church, in furnishing the Church with a pious and able ministry. They recommend it to the serious attention of Synod, and suggest the propriety of appointing a committee, to lay it before the trustees of Queen's College, for their consideration."

A committee was accordingly appointed to confer with the Board of Trustees, on the subject of the above plan, which there can be no doubt had been originally drawn up, and was now proposed by the Doctor.

"The relief of this aged and venerable teacher, the plan of the school, its respectability and usefulness, together with the reputation and interests of the Church at large," it had been previously judged, required "the

establishment of, at least, another professorship;" and the Consistories of the churches in Albany and New-Brunswick, having made certain liberal proffers toward the object, for a term of years, this Synod resolved to appoint an additional professor. Pursuant to this resolution, the Rev. John Schureman was chosen professor of pastoral theology and ecclesiastical history. The appointment was accepted.

A circumstance occurred at the present meeting of the Synod, which is thus noticed in the minutes: "Several gentlemen informed the Synod, that as a testimony of the high respect which they entertain for the Rev. Dr. John H. Livingston, they have requested him to permit Mr. Ames, of the city of Albany, to take his portrait, which they design to present to the Board of Superintendents, for preservation in the Theological Hall, in New-Brunswick. Resolved unanimously, that the thanks of this Synod be presented to those gentlemen, and that they have liberty to deposit said portrait in the Theological Hall."

The plan of the theological college was formally acceded to by the Board of Trustees, and at an extraordinary session of the Synod, convened in the autumn of this year, all the details of the same were digested and settled; but the following year, the trustees found themselves under the necessity of informing the Synod, that owing to the inadequacy of their funds, they could not "support the present establishment of professors and teachers in the college." This being the fact, it was not possible immediately to carry the plan into complete operation, and the literary exercises of the institution were in consequence discontinued.

While he instructed his "dear young men," as he was wont to call them, with an ability, diligence, and zeal, which the Board of Superintendents, in their annual report upon the state of the school, frequently commended in strong terms, and while he sought, in every practicable way, to render the institution under his care more extensively useful, the Doctor devoted much of his attention to the general interests of the Church. One illustration of this is found in his dissertation upon the question relative to the lawfulness of a marriage with a deceased wife's sister—a question which had often occasioned considerable discussion in the several judicatories of the Church, and which was yet, as many believed, involved in no little difficulty. He was fully convinced of the unlawfulness of the connection; and in the spring of 1816, gave to the public a pamphlet, containing a very elaborate argument in support of the then existing law of the Church upon the subject. A copy of this pamphlet, entitled "A Dissertation on the Marriage of a Man with his Sister-in-law," he presented to the Synod. The Synod returned their thanks for the book, and resolved that it should be deposited among their archives.

It has been seen that the Doctor rather discountenanced the design which had been formed in New-York, to transfer the school to that city. His views became afterwards somewhat changed, in consequence, probably, of the disappointment of his calculations with respect to the theological college. The thing was now again seriously intended; and at the same time, some gentlemen at the North contemplated the establishment of a theological school within the bounds of the Par-

ticular Synod of Albany. Upon both these projects he was consulted; and his hope of seeing his expectations realized at New-Brunswick being almost annihilated, he lent an indulgent ear to both.

The following letter relating to them, will be perused with interest:

"NEW-BRUNSWICK, *Dec.* 3, 1816.

"MY DEAR FRIEND: That it is practicable to establish a theological seminary in the city of New-York, I never doubted; to obtain it was always my wish and object. But after waiting and toiling, without the countenance and assistance either of the public or even any individual, I at length desponded, and sunk under the weight of an institution which had pressed upon me alone so many years. No friend, no brother, to strengthen my hands, console my heart, or encourage me in my labors; no compensation to me, nor any provision devised for a successor in the work; I was under the necessity of dismissing any further efforts, and suffering the institution finally to fall, or to remove to some other place, at the sacrifice not only of interest, but of every thing dear and precious to my heart. It was to me a species of martyrdom, which nothing but a zeal to promote the prosperity of the Church, could suggest, and a humble confidence in the presence and approbation of my Divine Master, could have enabled me to sustain."

"The experiment has been made; and while concurring events in Providence indicate that the place in which the institution is now fixed is not the most eligible, it has served at length to arouse the public mind, and excite efforts to make suitable arrangements for an

honorable and permanent establishment. If this object may be attained, if this end may be effected by my coming here, I shall be finally reconciled to the losses and griefs I have sustained, and will consider my sufferings and labors to be crowned with ultimate success. Nothing, therefore, upon my part can arise to frustrate you, and the faithful friends who associate with you, in the plan for removing the institution to New-York."

"Last summer, when nothing but mere conversation for bringing the theological college to New-York had yet taken place, I expressed, without the least reserve, my approbation to have an institution erected at Schenectady, especially if it could be exclusively effected by the northern interest. If it must sink at Brunswick, I would wish it to arise anywhere, rather than to witness its total failure. But I have not committed myself by any promise, either express or implied. I said to them in the north, as I say to those in the south, that I will wait to see what the Lord may please to do in behalf of this work; and wherever and whenever I may be convinced it is his will I should remove, I feel ready and disposed to go; but without such conviction, I shall assuredly remain where I am."

"The communication you made in your last esteemed letter is very interesting and acceptable. You and your worthy associates well know the magnitude of the object; you fully estimate what is honorable and safe, and I am confident the Committee will propose, and all will adopt, the most prudent, effectual, and speedy measures for accomplishing the plan. My prayers are for you, and I trust and am sure, that my God will bless whatever shall be subservient to his glory,

and for the best interests of his Church. Go on, and prosper! The Lord be with you all, and honor you in being made his instruments to promote his glorious work!"

"My children unite in love to you and your dear family. I bless you and all yours, and am ever

"Your faithful friend and servant,

"J. H. LIVINGSTON.

"I. L. KIP, Esq."

In another, to the same individual, dated Jan. 28, 1817, he further observed: "The details of the proceedings of yourself and worthy associates, excited my admiration, and prompted an adoring view of the procedures of Divine Providence. I know that the Lord will fulfill his gracious designs of good and prosperity to our Reformed Church. There are permanent and large blessings in store. I have waited long to see and realize them. If the steps I have taken shall prove the means of exciting his people to exert themselves; if they shall ultimately lead to that point of prosperity, which will be an answer to our prayers and hopes, my soul will rejoice, and the long train of privations, self-denial, and species of martyrdom I have suffered, will be abundantly compensated in the prosperity of our precious Zion."

At his own request, the whole plan which his friends in New-York had adopted in this interesting affair, was soon after laid before him; but to some parts of it he was strongly opposed, particularly to one which related to the formation of a Board of Trustees, to have the charge of the moneys that might be raised. In his

letters upon this exceptionable point, he maintained, with great force and zeal, the ability and the right of General Synod to manage their own pecuniary concerns, without the intervention of a Board of Trustees. The plan was then modified, in conformity to the views he had expressed, and suitable exertions were made to obtain such an amount of subscriptions under it, as would give it a claim to the serious attention of the Synod.

The next May, he wrote his friend as follows: "With much satisfaction, I noticed in your esteemed letter, the great exertions you have made, and what you intend still to do. Your subscriptions are indeed, thus far, very great, and a good index to your prospects. I know well the difficulty which you have experienced in bringing forward this arduous business, even thus far. Nothing has certainly been neglected upon your part; and whatever may be the issue in Divine Providence—whether it shall be judged safe and expedient to remove the institution to New-York, upon the provisional proposals which are now suggested, or to continue it where it still is at New-Brunswick—you will assuredly not lose your strenuous labors, nor your gracious reward. It will be said of you, as of David: 'Forasmuch as it was in thine heart to build an house for my name, thou didst well, in that it was in thine heart.' The Lord, I hope, will bless you for this, whatever may be the issue; and I trust the spirit which is now aroused will prompt all who wish to build that house, to unite with vigor and zeal in promoting the institution, whether it shall remain where it now is, or be removed. It is a great and common

cause. No partial views or objects can be consulted, or will be admitted. Divine Providence will fix the point; and in that point, wherever it may be, all our combined efforts, without further distraction or division of sentiment, must cordially concentrate. For myself, free from all prejudice or private interest, I will wait to see what our Divine Redeemer will direct his Church to determine; and in that determination, I shall, through grace, calmly acquiesce."

The General Synod, at their meeting in June of this year, (1817,) had the application of the Particular Synod of Albany, and that of the New-York Association, duly presented for their consideration. With respect to the first, it was resolved, for reasons stated in the preamble to the resolution, "That the request of the Particular Synod of Albany, to establish a theological school within their bounds, is altogether inexpedient, and therefore be not granted." Touching the second, as the proposals of support to the seminary, in case of its being transferred to New-York, were considered liberal, a committee was appointed to ascertain whether the trustees would, "in case of said removal, consent to devote the proceeds of the moneys already put into their hands in trust by the General Synod, and the proceeds of the moneys donated by the late Rev. Elias Van Bunschooten, so far as they" could "do it consistently with the terms of his original grant, to the support of the school in New-York, or in any other place in which General Synod think it may be most prosperously supported."

But, notwithstanding the appointment of this committee, the friends of a removal were pretty well con-

vinced, it would appear, by what they had seen and heard in the Synod, that their application would not succeed. For, in answer to a letter which he had received from his esteemed correspondent, a few weeks after the adjournment of Synod, the Doctor thus wrote: "Your observations upon the situation of our institution, are prudent and weighty. The enumeration of so many formidable 'nothings' suggests serious discouragements, and raises prospects not very flattering to those who fervently wish to promote the best interests of the Church. A divided sentiment in regard to the best means, and most of all, a lukewarm zeal for obtaining the great end in view, have hitherto paralyzed every effort in this great business. Our forlorn Zion may surely adopt the sad complaint of the prophet: "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up." The people are universally able and willing to give, but there is no uniform, no efficient plan laid before them, to concentrate their offerings."

"But if all other exertions, when laid in the balance, should ultimately amount to 'nothing,' let not that reproachful term be inscribed upon your noble design. Go on. You have proceeded too far now to recede. Only let it be in Christian forbearance, and perfect good humor, while you adhere scrupulously to the established old maxim, that in every question, the majority must always decide. If all our works be done in love, and with mutual confidence, they will certainly end well. Terrific and appalling as every thing respecting our valuable establishment at the present mo-

ment may appear, my hope and expectation are not reduced to despair. All these fearful *nothings* will yet produce a *something* that shall gladden our hearts, and bring down blessings upon our children. The Lord reigneth. There are prayers before the throne, of ancient date, which are not yet answered, but will most assuredly prevail. The Shepherd of Israel will watch over his flock, and raise up such helpers as shall unite in sentiment, and prove successful in accomplishing his high purposes. And I wish to persevere in considering you and your worthy associates as standing among the foremost of such helpers. There I rest my hope. I know we must be active and faithful in the use of suitable means, and that the whole disposal of them is of the Lord. I wait to experience his mercy. I am deeply interested in the result. I have made greater sacrifices to advance this establishment than any other individual, and all my comforts and usefulness are at stake."

"As to my private sentiments, although they are matured, as it regards what I esteem the best place for the institution, and the most productive methods for bringing it to perfection, yet I cheerfully submit to the decision of the majority of my brethren, and without obstinately insisting that others shall think exactly as I do, I will cheerfully acquiesce and coöperate with them, wherever, by such indications in his holy Providence, the Lord shall convince me that I must go or remain, there shall be my dwelling."

In another letter, dated Oct. 1, 1817, there is the following paragraph: "Yesterday, and the day before, the Board of Trustees here have been in session, and

formed such decisions as in their wisdom they judged proper. I intended to give you the sum of their deliberations and resolutions; and, indeed, waited with my answer to your kind letter for that purpose. But an authenticated copy is ordered to be communicated to the conferring committee, and I believe our worthy friend Isaac Heyer, who returns this day, has the copy. I refer you, therefore, to that document, and to his observations. The Lord, I trust, will overrule the various efforts of the friends of our Zion, for good; and the different views, with respect to the means, which have prevailed among those who equally aim at the same end, will be made ultimately to produce the great and desired object."

The Synod met, pursuant to adjournment, in the latter part of the present month, and put the question relative to a removal of the school at rest. The trustees had refused to give their consent to such removal, and so long as that consent was denied, the Synod believed that their covenant with the Board required the continuance of the Institution at New-Brunswick. This being their view, the application from New-York was, of course, dismissed; and would have been dismissed, no doubt, had the promises of support been ever so liberal and satisfactory.

When apprised of the result, which, if not altogether unexpected, it is probable was not altogether the most pleasing one that could have happened, the Doctor showed no uneasiness, expressed no disapprobation; but, on the contrary, appeared to be quite satisfied, and evinced the same generous devotedness and zeal that had heretofore marked the whole of his conduct.

A short extract from a letter to his friend in New-York, written Nov. 15, 1817, must here be presented: "I have not yet seen any copy of the acts of the last adjourned Synod, but I understand it was the full and decisive resolution of the members to establish the theological institution at New-Brunswick, while strenuous exertions are to be made for obtaining a necessary support. What those exertions are to be, and whether they will prove productive and sufficient, I do not know. But it seems, that in the present situation of the institution, an honorable opening is now before you and your pious associates to do something that will be good and great, and independent of precarious contingencies, whatever may be the issue of the present efforts, and wherever the institution may be finally fixed. I will not mention to what I refer, but cheerfully leave to yourself the honor of first suggesting, as well as accomplishing, the whole of such a noble and generous plan. I will only say, it would add a wreath of reputation to your name, and, what is of infinitely higher importance, it would make glad the city of our God. The whole might be brought to perfection, notwithstanding any objections from different interests, and even could be put into operation immediately; and when thus accomplished, might be afterwards, with more splendid effect, presented to the Synod, with an assurance of their approbation, gratitude and praise."

And in another, dated March 3, 1818, he observed: "What a kind Providence will yet effect in favor of our important institution, and what will be the final result of the different opinions of those who are all

equally united in wishing to promote its highest interests, I do not know. He who has all hearts under his almighty control, who loves his Church more than we do, and whose thoughts are not as our thoughts, will assuredly take care of his own cause, and make all work for good. The tributary streams of various opinions will finally concentrate, and an union of strength and prosperity crown the faithful wishes and strenuous efforts of his dear people."

Thus much of his correspondence upon this subject has been submitted, because it was deemed important to exhibit precisely the course he adopted, in all proceedings that affected an institution in which both the Church and himself had so deep an interest. Henceforth he seemed to consider the school as permanently fixed at New-Brunswick.

The General Synod of this year (1818) elected the Rev. Tho. De Witt, to succeed the late Dr. Schureman as Professor of Biblical Literature and Ecclesiastical History; the appointment, however, was not accepted. In consequence, the Board of Superintendents deemed it their duty to provide temporary instructors, and they accordingly appointed the Rev. (afterwards Dr.) James S. Cannon, to teach ecclesiastical history, church government, and pastoral theology; and Mr. John S. Mahon, to teach the Hebrew and Greek languages. The services of these gentlemen, in their respective departments, gave great satisfaction.

Early in the ensuing autumn, death again entered his dwelling, and removed from him one of his granddaughters, the wife of the Rev. B. Hoff, in the twenty-

second year of her age. Of this afflictive event, he gave a hasty account to his friend Mr. Kip, the same day it occurred, in the following letter:

"NEW-BRUNSWICK, *Sept.* 5th, 1819.

"MY DEAR FRIEND: After indulging the hope that our precious Sarah was gradually reviving from her tedious indisposition, and would again enjoy her former health, a decisive event has prostrated our fond expectation, and finished what appertained to my amiable child. In the course of last week, she evidently began to lose strength; yet her vigor and cheerfulness struggled against disease, and prevented her from complaining. Our fears were not yet alarmed. Yesterday morning she sat at breakfast with us, but soon laid down, to rise no more in this life. During the evening and night she was rapidly declining, and this morning at daylight, without a struggle, groan, or motion, she gently fell asleep in the Lord. I never saw a death so easy and tranquil. Her reason continued to the last moment. She could speak but little; but all, I trust, was well."

"You can judge of our feelings. Mr. H. is supported through grace, in his grief. The children are overwhelmed with grief. My heart is pierced; but I trust the Lord will uphold and comfort us in our distress. I drop this line to communicate the event, and because I know you sincerely sympathize with us."

"We send our tender love to you and the family. I bless you and all yours, and am, most affectionately, my dear friend,

"Your servant and friend,

"J. H. LIVINGSTON."

To this painful dispensation of Divine Providence, soon succeeded another of a similar nature, in the decline and death of his second granddaughter. Under date of February 6, 1819, he again wrote: "My dear Eliza is daily consuming. She is reduced to a mere skeleton. Her power of digestion appears to be wholly lost. The sustenance she receives is little or nothing. It is astonishing that with so little food she still survives. We have cause to fear that some sudden prostration of her little remaining strength will close the scene. Yet she sits up, walks through the house, and is with us at the table; but she appears sensible of her situation, and I hope and pray the Lord will prepare my precious child for her great change. She is my only remaining companion in my family here, and the dispensation of Providence is severely felt. My heart replies, It is my father—it is my Saviour—his blessed will be done. It is all right. He does all things well. Oh! if my name be written in the Book of Life!" And in April he communicated the sad tidings of her departure.

NEW-BRUNSWICK, *April* 5, 1819.

"MY DEAR FRIEND: The scene has closed. My dear Eliza rests. She died this morning, at ten o'clock. Without a struggle, or the least apparent agony, she gently sunk into the bosom of her Divine Shepherd and Saviour. Her mind has been uniformly serene. She knew her change was approaching, but was not terrified. Without fear or unbelief, she seemed cheerfully to commit her departing spirit into the hands of the precious Jesus."

"I send my love to you and all yours. Remember me at the throne of grace. I have only time to bless you and assure you that

"I am yours,

"J. H. LIVINGSTON."

The Lord had now added grief to his sorrow; but the Lord, nevertheless, was his strength and his fortress, and his refuge in the day of affliction. The foregoing letters afford pleasing evidence of his pious resignation and strong faith, under these repeated and heavy strokes. At his advanced period of life, he keenly felt the shock of successive bereavements, but his Christian confidence did not fail. And although often suffering under the increasing infirmities of age, he continued, without any serious interruption, the discharge of his official duties.

The Board of Superintendents, in their report of this year, in speaking of him, thus expressed themselves: "With gratitude to the great Head of the Church, the Board inform Synod, that the health and usefulness of their venerable Professor Livingston are still continued; and that at his advanced age, he is, with his usual devotedness and ability, blessing the Church, by communicating to her successive ministers that theological information for which he is so eminently distinguished." They further stated that they had "respectfully requested the Rev. Dr. Livingston to publish his Lectures, as a measure calculated to be of vast advantage to the students, to the institution, and to the Church at large." With this request the Doctor did not see fit to comply.

At the close of their report, the Board expressed a

wish that the vacant professorships might be filled as soon as possible. The Synod accordingly proceeded forthwith to fill one of them, and elected the Rev. (now Dr.) John Ludlow the Professor of Biblical Literature and Ecclesiastical History. This gentleman discharged the duties of his office with distinguished ability, and with the full confidence of all the churches in his growing usefulness, until 1823, when, to the great regret of the Synod, he considered it his duty to accept a call which he had received from the North Dutch Church of Albany. The Rev. (afterwards Dr.) John De Witt was then chosen his successor.

The desire of seeing this school suitably endowed and established before he should be taken from the Church, prompted him the following year to make one more effort to awaken some zeal in its favor. In a letter to his friend, who has been so often mentioned, he observed: "It is said the night is darkest just before daylight. With the opening dawn, the gloom and shades will be dispersed. I hope against hope, and am assured that I shall not be confounded or ashamed with the result. Why some withdraw their subscription, and the most appear discouraged or lukewarm, I do not know. I leave it in his hand, and to his holy disposal, who will finish his own work, and do all things well."

Under the influence of this confidence, that the work was of the Lord, and would not be suffered to fail, he again wrote to the same person, some time after, in a letter bearing date Dec. 21, 1820: "It certainly can answer no purpose to waste our time and strength in lamentations, or to expect that mere talking and form-

ing plans, without putting them in execution, will ever produce the great end in view. It was a wise measure in the Synod to form a Board, in whose wisdom and energy the great concerns of the theological institution should be vested; and better men could not be found than those who constitute that corporation. But what have these good men effected? The dispute and contest with the trustees of Queen's College has, indeed, been carried on, and it is not yet decided. But, after all, what is the amount of this whole dispute? What is the paltry sum the trustees assert to be liquidated? And, indeed, what is their whole fund, and even the Van Bunschooten legacy, which is out upon bonds that are not paid? The whole—all that is in the hands of the trustees—if it was all put into your hands, would be but a drop of the bucket; it would not be sufficient to support one professorship. Would it not be better, instead of spending your time and energy in prosecuting this dispute, to form some enlarged plans for creating and enlarging a substantial fund?"

"The only foundation upon which a public institution can safely rest, is a fixed fund, whose interest will be equal to the support. To depend upon cent societies, and occasional contributions, is futile and uncertain. The plan to be adoped is to raise that fund; but how to raise it is, indeed, the question. Our brethren, the Presbyterians, raise it, and we might raise it in the same way. They employ agents. Their Synods resolve to raise a professorship, which requires $25,000, and they have raised it. And we can do the same; if our corporation will exert their influence and

energy, employ agents, and recommend each Synod to raise one professorship, it will be done. We have sufficient strength of members and of wealth to accomplish every thing that is necessary; but they must be directed and efficacious plans formed and executed, to bring their strength and wealth to their proper point. * * * But, surely, in the city of New-York, on Long-Island, and here, in the Jerseys, within the bounds of the Synod of New-York, we might find twenty men who would give or loan $250 to the Synod, and one hundred more who would give $100, and so down to lower sums, by which we might form an aggregate of $25,000; at any rate, we ought vigorously to make the trial. * * * * Unless more energetic measures are taken than have been during the present year, a dissolution of the institution must inevitably follow."

This was the last measure the pious father suggested to save from ruin, and place upon a firm foundation, an institution which had been so long the object of his prayerful solicitude, and the prosperity of which he viewed as intimately connected with the prosperity of the Church, and the glory of the Redeemer's kingdom; and this last measure he had the pleasure to see adopted and crowned, under the Divine blessing, with the desired success.

In 1822, it was represented to the General Synod, that certain members of the Church were persuaded "that one hundred subscribers might be obtained for $250 each, for the purpose of endowing a professorship in the theological college;" and a committee was accordingly appointed to solicit subscriptions to the object, who prosecuted the work assigned them, with

great diligence and zeal. The Doctor opened the subscription list with his own name, for $500, and at the next meeting of Synod, it appeared that a sum sufficient for the purpose specified had been subscribed in the southern section of the Church.

Persons were then appointed to endeavor to procure subcriptions in the Synod of Albany, for the endowment of a third professorship, and the liberality of this part of the Church proved in the end fully adequate to the object contemplated. But the Doctor himself saw only the auspicious commencement of this second enterprise in the good cause. He had seen enough, however, to convince him that the cause had triumphed, that this school of the prophets would no longer subsist upon a scanty and precarious charity, but would be henceforth amply supported, and remain for ages to come, a fountain whence should issue streams to make glad the city of God. His expectations, therefore, were not finally disappointed, and he could now go down to the grave, assured that he had not labored in vain. He would fall as a courageous, persevering, skillful commander falls upon the field of combat; when, after many arduous struggles, after many disheartening repulses, after trying, apparently to no purpose, all possible plans; when he is ready to give up all as lost, and just at the point of death, he hears at last the thrilling shout of victory, and exclaims, *I can depart in peace—all is well.*

After the death of Dr. Livingston, the literary exercises of the institution (now called *Rutgers* College, in honor of a citizen of New-York, well known for his patriotism, piety, and munificence) were revived by the General Synod; and under the auspices of the

pious and learned Dr. Milledoler, the president and divinity professor, and of his two able colleagues, Drs. John De Witt, and James S. Cannon, (appointed a professor in 1826,) with their associates, a professor of languages, and a professor of mathematics, both highly distinguished for their talents and competency in their respective departments, the institution rapidly attained a high rank. It ought not to be forgotten, however, that for this revival of the college, the Church is indebted, in no small degree, to the talents and enterprise of the late Rev. Dr. SELAH S. WOODHULL, a man who was excelled by few in energy, zeal and perseverance, and whose vigorous exertions in behalf of the college, during the short period he was connected with it, as well as his many able services in the Church for a series of years, ought not to be left unnoticed. (See Appendix J.)

Dr. Livingston was, as has been said, a warm friend of the various religious and benevolent institutions of the day. He was, however, not insensible to the just claims of denominational societies, and, while cherishing a catholic spirit of coöperation with all who hold the Head, was anxious to see the Church he held so dear actively engaged in the distinct and independent prosecution of the Master's cause. This fully appears in the following extract from a letter, dated Jan. 29, 1822, acknowledging his election to the post of Vice-President of the Missionary Society of the Reformed Dutch Church, a new society which owed its existence to the exertions of the Rev. PASCHAL N. STRONG. (See Appendix K.)

"When I read your last very acceptable and affec-

tionate letter, I was under the impression that you intended soon to write again, and explain more minutely the constitution and the contemplated operation of the Missionary Society you have lately organized, and for this I have waited. But it seems I was mistaken, and I can not postpone any longer to thank you for the communication, and to express my cordial concurrence in what has been done. While all the orthodox Churches are constituent parts of the one great family of which our Divine Redeemer is the glorious Head and Lord, each denomination is under the most imperious obligation to make the most strenuous exertions to promote his cause; and it seems this can be most effectually promoted by uniting their distinct efforts and resources, each in their own districts, but all subservient to the same end, with mutual love and fraternal confidence, without dissension, opposition, or discord. It is evidently upon these principles you have proceeded in forming a society which will be subservient to the common interests of the Gospel, while it will be under a control which we are persuaded will insure the prevalence of sound doctrines, and enlarge the boundaries of our beloved Church. I very sincerely acquiesce in what you have done, and thank you for the place you have given me in the direction, and very cheerfully assure you that I shall be happy to promote its success, to the utmost of my power."

To the Society for Meliorating the Condition of the Jews, he was a decided and zealous friend, but his views of its true policy differed materially from those of a majority of the directors, who then contemplated

the establishment of a colony of converted Jews in this country. Upon this subject, he addressed a long letter (afterwards published in the Magazine of the R. D. Church) to the President of the Society, the late Peter Wilson, LL. D., dated July 24, 1823, in which he took a luminous view of the whole question, and advanced many cogent arguments to prove the inexpediency of the proposed colony. This letter, though written in the 78th year of his age, is a production of distinguished ability. The soundness of its views is well attested by the fact that they have long since been adopted by the Society.

A number of facts have been related already, illustrating the depth and fervor of his personal piety. But towards the close of life, he seemed habitually to converse in heaven, to forget things which were behind, and to reach forth unto eternal things with increased ardor. In his ordinary intercourse with his friends, and in almost all his epistolary correspondence of the time, there was abundant evidence of a highly devotional frame of spirit, and great readiness to depart and be with Christ.

"My health, within some time past," he said in one letter, "is greatly advanced. I feel free from those complaints which, during the past year, have distressed me; and my soul is engaged, more than ever before, to redeem the time, which with me is short—to grow in grace, and in the knowledge of my blessed Lord and Saviour, and to finish my course with joy, and increased faithfulness and usefulness." In another: "For myself I feel great tranquillity respecting the issue. My course is probably nearly finished, and I expect and

hope soon to change my trials and tears, my sighs and conflicts, for high hallelujahs and perpetual praises." And in another: "My health is gradually becoming better and more confirmed, yet I feel very feeble, and am not yet restored to my former vigor. Perhaps I shall never be. It is all right. I have had a long day, and a good day; and if *at evening time it shall be light*, the mercy will be great, and I shall commit my departing spirit into his hand who has redeemed me, without distracting fears or unbelieving doubts."

An additional evidence of this heavenly temper of mind is given in the following memorandum, found among his private papers:

"*May* 30, 1823.

"My birth-day. I was born May 19, Old Style, 1746, and am this day seventy-seven years old. I have upon this solemn, and to me very interesting period, set apart the day for fasting, and prayer, and thanksgiving."

"After renewing my covenant with God my Redeemer, with deep humiliation and repentance, my soul found peace, and I was helped to cast all my burdens upon the Lord, and hope in his salvation. I have never passed a day with equal fervency of devotion, and my exercises closed with a pointed application of the precious promise, Hosea 14: 4, 'I will heal their backslidings, I will love them freely; for mine anger is turned away from him.'"

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. I enter upon my

seventy-eighth year with humble faith, and hope, and joy."

For another year, it pleased the great Head of the Church to preserve the health of his servant, and to permit him to continue his useful labors. The Board of Superintendents, in their report upon the state of the school, for the year ending with May, 1824, thus express themselves in part: "We rejoice with thankful hearts, in being enabled to state to General Synod, that, under the smiles of a gracious Providence, the theological college has been kept in successful operation through another year, and the prescribed course of instruction has been regularly, diligently, and successfully pursued. Through divine mercy, the life of our venerable senior Professor has been spared, and so firm has his health been, that, in his seventy-eighth year, he has been enabled to attend to every lecture in its season, without feeling it to be a burden; nay, with the alacrity and delight which ordinarily belong to much earlier life."

His health remained after this uniformly good, until about the commencement of the following year. He then, in a letter to his son, of January 6, 1825, complained of some indisposition, but did not apprehend it to be of a serious nature: "For several days past, I have had, at times, a pain in my left side, which is frequently severe, and afterwards less violent. To what cause to attribute it, or what name to give it, I do not know; Dr. T—— supposes it will require bleeding, and he is to call to-day for that purpose. It may be so; yet I am not fully convinced that the loss

of blood would be beneficial. Old men do not need depleting, but rather nourishment. From the symptoms of this pain, which is not always stationary, but often moves, I am apt to think it is a rheumatic affection. I never had the rheumatism until this winter, but it is now often very sharp; and I think this pain in my side may be of that kind. The Lord, who has promised never to leave nor forsake me, will take care of me, and make this also to work for my good."

"By a letter from New-York, I find that my old friend, Col. Rutgers, is sick, and old Mrs. Laidlie supposed to be dangerously ill. When my fellow travellers are near their home, I can not be very distant from it. I know whom I have believed, and whom I have served from my youth up; and I am persuaded he will keep what I have committed to him."

About a week after, and only a few days before his lamented decease, he addressed two more letters to his son, to testify his sympathy in the death of an infant member of the family; and as it is probable they were the last the good man ever wrote, the compiler presents them entire.

"NEW-BRUNSWICK, *Jan.* 13, 1825.

"MY DEAR SON: With tender love and much sympathy, I assure you of my participation in your affliction and grief. Oh! if I were now with you, I would embrace you both, and press you to my paternal bosom; I would join my tears with yours; I would soothe your sorrows, and direct you to the precious fountain of substantial comfort, the only source of true consolation. He who wounds can also heal. Afflictions are dispensed for our good; and if we see his hand, and

with humble resignation adore and believe, they will ultimately become blessings. He can, and he actually does, make all things work for good to them who love God, and serve him.

"When I received your letter of Saturday, (on Monday evening,) I was much alarmed, and waited anxiously for your next, which came to hand last night. While life remained, hope might be indulged; but the quinsy is a dreadful disease, especially to children, and I feared it would terminate, as it has done, fatally.

"Sweet lamb! Her sufferings were not as long as often is experienced; but they have proved the means of her removal from a world of pains and sorrows; and she is translated to a better world, where there is no crying nor death, but all is joy and rest, and everlasting and uninterrupted peace. I firmly believe that all who die in infancy, before they are capable of actual sinning, are saved through and by the Lord Jesus; for those who have sinned in mature age, bitter repentance and firm faith are indispensable."

"She was an amiable and lovely child. All who knew her bear this testimony of her—a sweet little angel! From our mutual distant residence, I am precluded from an intimate acquaintance, and have only seen them at their baptism. But I shall see little Sarah in glory.

"Now, my dear children, mourn as Christians. When griefs roll heavily on, when you seem to be sinking as in deep waters, attend to the sovereign command and affectionate exhortation of our blessed Lord Jesus. *Go*, says he, *into your chamber, shut the door*, and there, in humble and fervent prayer, call upon your

heavenly Father; and *He who seeth in secret will reward you openly.* Pour out your hearts before God in prayer. He is a refuge and help to all who look to him with broken hearts. The Lord will teach you to pray. Read the 46th Psalm. It begins with faith and hope, and it closes, v. 10, with the solemn exhortation, *Be still, and know that I am God.* Read also the 12th chapter to the Hebrews. Both of you must read it with patience and attention. If the Holy Ghost enables you to understand and believe that word, it will do your souls good. None but God can help and deliver you. To him you must come. He calls, and has long called you. Blessed be his name for the promise, that *he who cometh, he will in no wise cast out.*

"I am glad to observe that you had recovered from your late indisposition; this was a tender mercy previous to your impending affliction.

"I pray for you both very often every day. I bless you most tenderly, and wish to comfort you. The Lord spare the remainder of the dear flock.

"Again, and again, I bless you, and am

"Your loving father,

"J. H. LIVINGSTON."

"NEW-BRUNSWICK, *Jan.* 15, 1825.

"MY DEAR SON: The concluding solemnities are accomplished. By your last letter, I see that the remains of our late dear little Sarah are deposited where they will remain for ever, hidden from our view, until the trumpet of the great Archangel will summon all the dead to appear and come to judgment. Then those who died in infancy will shine in the robes of the

Redeemer's righteousness; and all of mature age will appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. 2 Cor. 5 : 10. Then we must render an account for the talents we have improved, and for the talents we have buried and misimproved.

"Awful day of solemn decision! We can not fly nor escape from God. Now is the day of salvation. The door of mercy is not yet shut. Afflictions are a call from God. Begin where you first departed. Return to him, and he will return to you. Fly to the Lord Jesus for refuge, and by repentance and faith, give yourself to the Divine Saviour, and you will find peace. Your troubled heart will rest, and he will help you, even in your temporal wants. You will never find rest, nor comfort, nor deliverance, until you seek God in prayer, and come to Jesus.

"I must constantly mention this to you, whether you understand or relish it or not, for there is no peace out of Christ, and you will find it so.

"I know you now feel greatly afflicted. I help you, my dear child, to bear your burdens. I am afflicted with and for you, and most fervently pray that you may obtain grace to support and comfort you, under present as well as impending evils.

"I am glad you have written to the dear boys, and communicated the mournful event to them. They will also feel much affected with our grief. Tell my dear F—— that she must look to the Divine Redeemer. He will comfort her, and give peace to her mind. He hears us when we pray; and when we read his word

he instructs us to know and feel its meaning. With the heart we believe unto righteousness, and with the mouth confession is made unto salvation. The Lord, I hope and trust, will give her substantial consolation, and you will both experience his supporting grace and sanctifying influence.

"The winter has hitherto been remarkably mild. My health continues good, excepting the pain I mentioned in my left side. It has in part subsided. I have not yet been bled for it; it is not constant, but sometimes returns, especially when I speak much in my lectures; yet its continuance is not long.

"Now my dear, my sweet, my beloved children, I mourn with you. I help you to bear your burdens; my heart and love are with you. I bless you both most tenderly, and all the precious flock, and am your loving father, J. H. Livingston."

Between the date of this letter and the Thursday following, (the 20th), on the morning of which day he was found sleeping in Jesus, there was no visible change in the state of his health. During the most of the interim, he enjoyed apparently his usual strength and spirits, and on Wednesday a more than ordinary degree of both, as was remarked by some of his friends. In the morning of this day, he paid several visits; when returned home, he delivered a long lecture to the students upon the subject of Divine Providence; and the evening he spent in conversing with his reverend colleague, chiefly upon divine things, with unusual cheerfulness and animation. After an interesting family exercise, in which he appeared to draw very near to God,

and to remember every object dear to him, he retired to his chamber, making no complaint of indisposition; but the next morning, at the time he was accustomed to perform the same duty, *he was no more.* His spirit had taken its flight, and mingled with the spirits of the just made perfect, around the throne of the Lamb in heaven. One of his little grandsons, who had slept in the room with him, but had seen or heard nothing previously, to excite a suspicion of what had happened, now called him, and said: "Grandpa! it is 8 o'clock." But there was no response nor sign of his awaking. The family then became alarmed, and it was soon discovered that he had ceased to breathe. The precise moment at which he expired could not, of course, be known; but there was some reason to suppose that the event had not taken place long, or more than an hour before that sad discovery was made. He lay as one in a sweet sleep. His perfectly composed countenance, the natural position of his hands and feet, the unruffled state of the bed-clothes, all told that his dissolution had been without a struggle and without a pang.

In the manner of his removal, a persuasion which he had often expressed, was singularly verified. Till toward the close of his life, he had suffered much from a dread of the pain he would have to endure, when his soul should be breaking loose from her earthly tabernacle, and frequently prayed that he might be delivered from the distressing apprehension. He was at length delivered from it; and what was very remarkable, said afterwards more than once, that when the hour for his departure should arrive, he believed he

would go off in a sudden and easy manner. So, indeed, he went off, as circumstances indicated; and,

"So fades a summer cloud away;
So sings a gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

The next Sabbath, his remains were committed to the house appointed for all living, with suitable solemnities, in the presence of a large concourse of persons, who, notwithstanding the unpleasantness of the weather, which at the time was very unfavorable, had come together from New-York and elsewhere. The corpse was taken into the Dutch Church during the performance of a service, appropriate to the solemn occasion, by the Rev. Dr. Milledoler, and was then interred. On the following Sabbath, a number of pulpits were hung with mourning; and in several churches in the connection, funeral sermons were preached, some of which were afterwards published.*

On the 16th of February, 1825, the General Synod of the Reformed Dutch Church convened in extra session at Albany, when the following resolution, relative to the death of Professor Livingston, was unanimously adopted:

"Whereas it has pleased the gread Head of the Church to remove, by death, on the 20th of January

* The Sermons published were those of the Rev. Dr. De Witt, of New-Brunswick; the Rev. Mr. (now Dr.) N. J. Marselus, of Greenwich, New-York; and the Rev. Mr. (now Doctor) C. C. Cuyler, of Poughkeepsie.

last, our late venerable friend and father in the Lord, the Rev. John H. Livingston, D.D., S.T.P., in the 79th year of his age, the 55th of his ministry, and 41st of his labors as professor of theology; this Synod, deeply impressed with the sentiment that believers, and especially able and faithful ministers of the Gospel, are the salt of the earth, and that it is a Christian duty to lament their loss and cherish their memory, do resolve, that they deeply lament the providence which has removed a man greatly beloved and highly useful; that they desire in humble submission to be still, and know that God hath done it; that they bless the God of Israel, who hath spared him so long, made him so eminently useful, and given him so easy and happy a passage to the kingdom of glory, full of years, full of honors, and full of faith; that they will ever cherish the most respectful and affectionate regard for a name and memory so dear."

Pursuant to another resolution of the same Synod, a monumental stone was subsequently erected over the grave of the Professor, with this inscription in the Latin and English languages:

Sacred
TO THE MEMORY
OF THE
Rev. JOHN H. LIVINGSTON, D.D., S.T.P.,
Born at Poughkeepsie,
State of New-York,
May 30, 1746.

—

Educated for the ministry
at the University of Utrecht, in Holland.

CALLED TO THE PASTORAL OFFICE OF THE
REFORMED DUTCH CHURCH IN NEW-YORK, 1770.

—

APPOINTED BY THE GENERAL SYNOD
OF THE
REFORMED DUTCH CHURCH IN AMERICA,
THEIR
PROFESSOR OF DIDACTIC AND POLEMIC THEOLOGY,
IN 1784;
AND ELECTED TO THE
PRESIDENCY OF QUEEN'S COLLEGE,
NEW-JERSEY,
IN 1810.

—

THERE, IN PERFORMANCE OF THE DUTIES OF HIS OFFICE, AND BLESSED IN THE ENJOYMENT OF MENTAL ENERGY, HIGH REPUTATION, AND DISTINGUISHED USEFULNESS, HE SUDDENLY BUT SWEETLY FELL ASLEEP IN JESUS, JANUARY 20, 1825, IN THE 79TH YEAR OF HIS AGE, THE 55TH OF HIS MINISTRY, AND THE 41ST OF HIS PROFESSORAL LABORS.

—

IN HIM, WITH DIGNIFIED APPEARANCE, EXTENSIVE ERUDITION, ALMOST UNRIVALLED TALENTS AS A SACRED ORATOR AND PROFESSOR, WERE BLENDED MANNERS POLISHED, CANDID, AND ATTRACTIVE, ALL ENNOBLED BY THAT ENTIRE DEVOTION TO HIS SAVIOUR WHICH BECAME SUCH A SERVANT TO YIELD TO SUCH A MASTER.

—

IN TOKEN OF THEIR GRATITUDE FOR HIS SERVICES,
AND VENERATION FOR HIS MEMORY,
THE GENERAL SYNOD HAVE ORDERED THIS
MONUMENTAL STONE TO BE
ERECTED.

CHAPTER X.

HIS GENERAL CHARACTER.

When any attempt is made to portray the excellencies of one who was great and useful in his day, it is too often supposed to imply a design to set him forth *as a perfect character*. No such object is sought in the present instance. The subject of this memoir had his share of human infirmity; but he was, notwithstanding, an eminently devout Christian, who followed hard after God, and whose life was a bright and continuous display of the power of divine grace upon the heart. The shortcomings sometimes attributed to him, were exaggerated by a misconception of his natural character and peculiar circumstances.

Dr. Livingston was a tall and well-formed man, of a grave countenance, of an easy and polished address. There was something in his appearance calculated to impress even a passing stranger, and make him feel that here was a man who challenged more than ordinary attention and respect. This was sometimes mistaken by others as an evidence of self-elation and haughtiness, and this view, as counterbalanced by other well-lknown traits in his character, was well expressed by the gentle-

man who was once overheard to say of him: "That's the proudest man and the humblest man; the politest gentleman and the greatest Christian I know." Dr. Livingston's pride was not inconsistent with humility, with true politeness, or with lofty attainments in piety. It was, therefore, not the sin which God hates. Such a pride as consisted in a consciousness of what was becoming himself, he indeed possessed; and he well knew how to maintain, at all times and in all places, the dignity of his official character as an ambassador of Christ. But no one could show less of the pharisaical spirit, which says: "Stand by thyself, for I am holier than thou;" and no one could exhibit in his habitual deportment towards others, even of the lowest estate, especially if they were disciples of Christ, a more kind and affectionate temper of heart.

It was sometimes discoverable in conversation, that the Doctor estimated highly the advantages of his foreign education. To hear him express his opinion of the merits of those distinguished divines at whose feet he had placed himself when in Holland, one was half inclined to believe that he thought all others mere novices in comparison, and that he greatly underrated the theological knowledge which had not been obtained in some of the celebrated schools of Europe. When it is considered, however, that his Holland friends treated him with marked attention, and that he was a favorite with the professors of the University, from whom, both before and after his return to America, he received very gratifying marks of respect, the manner in which he occasionally referred to the instruction he had enjoyed, was certainly very excusable; and the more so, as new

and strange doctrines were almost daily issued from the press, which being frequent topics of discourse, naturally led him to recommend old divinity as the best, and to censure, in pretty strong terms, the insipience of modern times.

He was thought by some to be fond of praise, and there is foundation for the opinion. Expressions of gratitude and approval from men of character and piety were grateful to him, but not in a very inordinate degree. He had too much genuine humility to relish, and too much penetration to be deceived by, extravagant compliments. As is the case with all men of prominence and popularity, his patience was often tried by sycophants, to whom, for the time being, he was compelled to yield a passive attention, but the silence or even the courtesy of a gentleman under such circumstances can not fairly be resolved merely into gratified vanity.

In the opinion of a few, the Doctor displayed what is called *the pride of years.* Now it is true that he did not believe that young men, however respectable for talents, knew more than their fathers in the Church. And when any of them urged with great confidence and zeal sentiments which in his view affected the established doctrine or practice of the Church, he would treat their course rather as a sally of puerility than as the result of deep research and ripe experience. The manner of an opponent in debate would sometimes provoke him to a little piquancy of reply. Still he was never known to fail in tenderness and respect to the very youngest of his brethren, when engaged in either private or public dispute with them, if they treated him

with the consideration due to his age and character, and station. And if ever his feelings were wounded by any incidental personal observations, a suitable acknowledgment instantly soothed them, and reïnstated the offender in his affections.

It it scarcely necessary to advert to the surmise of a few that he was of a covetous disposition. That he considered it a Christian duty to take care of his own; that he was somewhat exact in pecuniary transactions; that he was willing to receive a proper remuneration for ministerial or professional services, is not denied; but these facts indicate no inordinate desire for gain. In his house he was hospitable; in benefactions to the poor, though he made no parade with them, few went beyond him; and to benevolent or religious societies, he cheerfully gave of his substance. Let the reader recollect the number of years during which he served the Church as professor gratuitously; his removal to Long-Island, in compliance with the request of the Synod, at the sacrifice, voluntarily made, of the half of his ample support in the city; his subsequent removal to New-Brunswick, at an advanced age, when the moneys subscribed for his maintenance there were far from being sufficient for the purpose, and were yet in a precarious state; and his own liberal subscription of $500 for the endowment of another professorship; and he will see ample evidence of a spirit the farthest removed from the love of filthy lucre. Enough has now been said upon the subject of his infirmities, whether real or supposed; he certainly was not without some; he was himself very sensible of many, and bewailed their influence; but amidst the excellent qualities, intellectual and

moral, for which he was distinguished, they were seldom so visible as to excite particular notice.

The prominent features of the Doctor's character have been incidentally pointed out in the preceding account of his life, but it is proper that, in this chapter, they should be collectively and fully exhibited.

Doctor Livingston was naturally of a mild and affectionate disposition. No one could be long in his company without discovering the kindness and tenderness of his heart; and while he was so easy and endearing in his manners that the small as well as the great, the poor as well as the rich, felt quite at home in his presence, he was so polished and dignified, that both were equally restrained from the use of any improper freedoms, or impertinent and offensive behavior. In the reception and entertainment of his friends, to the very last, he displayed the ardor and sprightliness of youth, and was attentive without irksome ceremony, cheerful without levity, and communicative without repressing in the least that free interchange of remark, so essential to agreeable conversation. It was impossible that he should not be a leading person in every social circle; but he assumed no overbearing air, to put others to silence, and fix the eyes of all upon himself. There was an urbanity about him, which, notwithstanding his evident superiority, set at ease the thoughts and feelings of the plainest or humblest individual in the company, and invited him to take part in the conversation of the moment; and scarce any one had a better talent in giving to an occasional conversation, whatever might happen to be the subject of it, such a turn as was calculated to subserve the advancement of religion. He

was, moreover, the tender husband, the affectionate father, the faithful friend.

To the natural sweetness of disposition and engaging courteousness, which made him so captivating in the intercourse of private life, he added a finely endowed and cultivated mind. He was not distinguished, indeed, for fertility of imagination, or for originality and sublimity of thought; but he had a sound, acute, discriminating, comprehensive intellect—one of more than ordinary capacity and force, and well furnished with various and useful knowledge. His reading was extensive. He was a man of general science, and was intimately acquainted with the Latin, Greek and Hebrew languages, and the several branches of polite literature. But in professional learning, he was unquestionably preëminent, and had scarce a compeer in the country. Theology was his favorite study; and whether he conversed, or preached, or lectured, he showed that he was deeply versed in the mysteries of the kingdom of heaven, that he was perfectly familiar with every part of revealed truth, and could illustrate and defend it with singular ability, that he had read, with great care, many of the best works upon every subject of theology, and thoroughly studied the sacred Scriptures. And with all his various and profound learning, was connected a deep, experimental acquaintance with the power of saving grace. He was a divine taught of God; he was a Christian. But to enter somewhat more into detail, some of his leading traits of character may be specified.

I. Doctor Livingston was eminently a man of DISCRETION.

Throughout the whole course of his public life, in trivial as well as important matters, in private intercourse, in ecclesiastical assemblies, and in the performance of pastoral or professoral duties, he discovered an extraordinary measure of sound practical wisdom. His circumspection, as to all he said or did, was by some indeed thought excessive, and to show constitutional timidity, and it is possible that upon some occasions, he may have carried it too far; but it proceeded from principle, from a desire to keep a conscience void of offence towards God and towards man; in other words, he habitually felt the influence of the fear of God, and consulted the best interests of the Redeemer's kingdom. He certainly did not possess that bold and adventurous spirit which does not hesitate to encounter the greatest apparent dangers, or essays to bear down all opposition; yet he evinced no want of resolution and courage in supporting the doctrines and discipline of the Church, or in prosecuting steadily, amid manifold discouragements and formidable obstacles, plans, the accomplishment of which involved the future welfare of the Church. In the discernment of characters, in seeing at once what would be the consequences of the adoption of any proposed measure, and in suggesting the best means for effecting an important object, he was surpassed by few; and however his discretion may have been sometimes misconstrued, it was one of his most prominent virtues, and a virtue, without the exercise of which he never could have succeeded in terminating the celebrated quarrel which at the commencement of his ministry divided the Church. In the difficult situation in which he was then placed, and often

afterwards, in circumstances of peculiar perplexity, he exhibited a moderation, a judgment, a prudence, which prevented many troubles, and led to great and beneficial results.

II. Another of the characteristics of this excellent man, was a decided and warm attachment to evangelical truth.

He loved the doctrines of grace, and he taught them as they are revealed in the Gospel, in all his pulpit discourses, professoral lectures, and more private catechetical or conversational instructions. Though not ignorant of the idle and pernicious speculations zealously disseminated under different names, in every age of the Church, they constituted no part of his creed. He could not endure to see men pretending to be wiser than God, and attempting to explain away doctrines above the comprehension of finite minds, but clearly delivered in the sacred oracles. He firmly believed in the depravity and ruin of our natural state, and that it is only by the interposition and death of the Lord Jesus Christ, the eternal Son of God, that pardoning mercy is extended to any of the lost children of Adam. He believed that the great and good Shepherd gave his life for the sheep; that he died the just for the unjust; and that the saints were from the beginning chosen of God to salvation, through sanctification of the Spirit and belief of the truth. He believed that the elect sinner is accepted as righteous in the sight of God, only through the finished righteousness of the Redeemer, imputed to him and received by faith; that his heart is renewed by the super-

natural and irresistible influence of the Holy Ghost; and that the work thus begun by omnipotent grace, is by the same grace carried on and completed; in other words, that he is kept by the power of God, through faith, unto salvation. He believed in the necessity of practical godliness as the genuine fruit of living, saving faith; and he further believed, that all who should be found destitute at last of that holiness which the Gospel requires, would be punished with everlasting destruction from the presence of the Lord and from the glory of his power. The doctrine of salvation by grace, through the sacrifice of Christ, and all the truths connected with this grand article of the Gospel, he ardently embraced, and steadfastly maintained, as *the faith* once delivered to the saints; and the preservation of orthodoxy in the Dutch Church is to be attributed, in no small degree, to the orthodoxy of him who, for so considerable a period, presided over her school of prophets, and who remained untainted and unshaken by the errors which were so prevalent in former years. The full extent of the blessing enjoyed in the possession of such a man to prepare those who are to proclaim the riches of Christ to dying sinners, can not easily be estimated. To comprehend it we must take into view not only the benefit of his ministrations to the hundreds and thousands who heard the Gospel from his lips, but also the results flowing from the ministry of the one hundred and twenty young men whom he trained for the sacred office, some of whom at this moment are among the brightest ornaments of the Church, and eminent for their success in winning souls to Christ.

The doctrines he prized to such a degree, he taught with a peculiar unction, simplicity, and force. When he preached, he commanded the deepest attention. His noble appearance, imposing action, singular but impressive gestures—graceful enough in him, however awkward they would be in another person—and the agreeable modulations of his voice, soft and tender, or grave and authoritative at his pleasure, fixed every eye upon him when he was in the pulpit, and opened every ear to catch what he might utter. But, apart from his interesting manner of preaching, his sermons were generally so well digested, discovered such a knowledge of the human heart and of the operations of divine grace, were so richly fraught with evangelical sentiment, and contained so many searching appeals to the conscience, that he could not be heard with indifference or inattention.

The genuine exercises of a Christian he could portray with a masterly hand, and in healing the wounded spirit, strengthening the weak hands, enlightening and encouraging those that walked in darkness, his pulpit addresses were extensively owned of his divine Master. It was his delight to preach Christ as the way, the truth, and the life, and to exhibit, in all their importance and loveliness, the precious blessings purchased by the blood of the cross; and many of his pious friends can recollect, how naturally, and how affectingly ofttimes, when descanting upon the riches of redeeming grace, he would relate what the Lord had done for his own soul.

He usually preached, as has been remarked before, from brief notes or skeletons; and having a ready command of thought and of suitable expression, his dis-

courses, while methodically arranged, were so perspicuous, so plain, so free from all scholastic starchness, as to be adapted to the capacity of the most illiterate of his hearers.

In teaching theology as a science he was not less successful in presenting such exhibitions of the different parts of his own well-arranged system, so as to give his students a clear and connected view of divine truth, and promote in them the cultivation of personal piety. He had, in fact, a peculiar talent in bringing his instructions within the comprehension of the dullest intellect, and of exciting in the heart correspondent devotional feelings. It is not surprising, therefore, that his preaching was popular and useful, and that his students have been found, in general, when they entered into the service of the sanctuary, thoroughly indoctrinated, skillful in handling the word of righteousness, and zealous in their great work.

III. This venerable man was remarkable for *a certain captivating tenderness* in his deportment towards young persons.

Rarely, perhaps, is a pastor more respected and loved by the youth of his charge than Dr. Livingston was by the juvenile part of his congregation, during his ministry in the city of New-York. Whenever and wherever he met with any of these lambs of his flock, his attentions to them were of the most kind and winning nature. By calling them his children, by gently laying his hands upon the head and blessing them, or saying a few words expressive of his affectionate concern for them, and by other similar acts of endearment, he

gained their esteem and love, and made impressions upon their minds which could not soon be forgotten, and which, through the divine blessing, were the means of drawing a number to Christ. There are still living some of his catechumens, who cherish to this day a pleasing recollection of his paternal and insinuating manner at the weekly recitations of the catechism.

The same attractive, tender attention he uniformly showed to his students, or "dear young gentlemen," as he used to frequently style them. He treated them as his children. When they visited him, he received them with gladness; when they took leave of him, he gave them a father's blessing. In all his intercourse, he evinced, in different ways, the deep and earnest solicitude he felt to have them grow in grace, and become able and faithful ministers of the New Testament. In reference to this fact, the Rev. N. J. Marselus, D.D., who studied theology under him, thus speaks in a sermon preached upon the occasion of his death: "Nor is there so much as one, who has enjoyed the benefit of his instructions, but can testify with what affection and tenderness he often exhorted his students to cultivate personal religion and growth in grace, to estimate duly the value of souls, to become well grounded in the truth, to hold fast the form of sound words, and to contend earnestly for the faith once delivered to the saints. And frequently, in reference to those whom he had fitted for the ministry, would he use that declaration of the beloved apostle: 'I have no greater joy than to hear that my children walk in the truth.'"

IV. In contemplating the character of Dr. Livingston,

the uniformly elevated state of his devotional feelings claims a special notice.

Estimable as he was in many other respects, this constituted his crowning excellence. A more lively disciple of the blessed Jesus than he was, is seldom to be found. His heart was ever full of Christ, and out of the abundance of his heart his mouth spake. The most common occurrences served to call forth from him some suitable expressions of the pious fervor of his soul; and no man could more happily or more naturally interweave with his discourse upon ordinary subjects, reflections of a serious nature.

One or two little incidents, illustrative of this trait in his character, it may not be amiss to relate:

The Doctor and the ex-King of Spain happened once to be fellow-passengers on board of one of the North River steamboats. As the Doctor was early in the morning walking the deck, and gazing at the refulgence of the rising sun, which appeared to him unusually attractive, he passed near the distinguished stranger, and stopping for a moment, accosted him thus: "How glorious, sir, is that object!" pointing gracefully with his hand to the sun. The stranger assenting, he immediately added: "And how much more glorious, sir, must be its Maker, the Sun of Righteousness!" A gentleman, who overheard this short, incidental conversation, being acquainted with both, introduced them to each other, and a few more remarks were interchanged. Shortly after, the Doctor again turned to the ex-king, and, with that air of polished complaisance for which he was so remarkable, invited him first, and then the rest of the company, to attend a morning prayer.

It is scarce necessary to add, that the invitation was promptly complied with.

At another time, when the Doctor was journeying, he invited his fellow-travellers to unite with him in an address to the throne of grace. One of them—a lady—was much displeased at the invitation, and refused to attend the exercise. From an adjoining apartment, however, she heard the good man's prayer, which made such a deep and lasting impression upon her mind, as ultimately induced the important inquiry, What must I do to be saved? Some considerable time after the occurrence, this lady called to see the Doctor, at his house in the city. She had come on from the South, where she resided, for the purpose, it is presumed, of spending the summer in a more healthy climate. The Doctor did not recognize her at first, but upon her relating, very minutely, the circumstances of her behavior at that accidental interview, he remembered her; and great was his joy, now that he saw her a peninent sinner, and understood from her that the prayer which she had despised had been answered in her conversion. A word in season, how good is it! And how often might its goodness be felt and seen, if every follower, and especially every ambassador, of Christ, would avail himself of every suitable opportunity presented in providence, in conversation and prayer, to commend religion to sinners.

But it must not be supposed that it was only when exposed to the observation of worldly persons, that the Doctor's demeanor was so consistent with his profession. He was the devout Christian at home as well as abroad. In his daily conversation with the members of his fa-

mily; in ordinary intercourse with his friends; in exchanging a few words with a person in the street; in visits to the afflicted; in private or official interviews with the students; in all his correspondence, whether it was designed to promote friendship, or related simply to business; in short, in all the different relations and circumstances in which he could be seen, the fervor of his piety was seen likewise.

He loved his Bible. The testimonies of the Lord were his delight and his counsellors. He consulted them *daily;* not because it was necessary for him to do so for professional purposes, for in him the Latin adage, *Bonus textuarius est bonus theologus*, was fully exemplified. He was a good textuarist, well furnished with texts of Scripture to support all he taught, and could with admirable ease and point at any time employ the language of Scripture in common discourse. But that he might cultivate religion in his own heart, he regularly perused the sacred volume. The writer was one day in the Doctor's study, and taking up the Bible, to look at a certain passage, the venerable man put this question to him: "Do you read that book much?" and then observed: "It is a precious book; I read it every day, and though I have read it again and again, I never open it but I discover something new in it—something that had not occurred to me before;" and further, said he, "I find it very profitable, and it is my constant practice to select a part of what I have been reading to engage my meditations through the day, when I have leisure."

He was habitually attentive to the duties of the closet. He was truly a man of prayer. He spent,

as a familiar friend of his has said, not less than *two hours* every day in the secret discharge of this important duty; and so constantly did he appear to be lifting up his soul to God, towards the close of his life, *whenever* he was alone, that one of his little grandchildren, who had closely observed him, said once to a female friend: "Why, Miss ——, grandpa prays seventeen times a day!"

The general character of Dr. Livingston, as given in the foregoing remarks, is amply sustained by the testimony of his contemporaries of different denominations. Some of these are subjoined.

The following is extracted from a letter of the Rev. Robert Forrest, of the Associate Reformed Church.

"My acquaintance with Dr. L. was chiefly confined to five years, from 1804 till 1809, when residing chiefly in his neighborhood. I had frequent opportunities of enjoying his society. * * As a theologian, his great *forte* lay in that which was systematical and practical. He had studied, with the utmost diligence, the writings of those distinguished men who reflected so much honor upon Holland and Geneva during the seventeenth and the beginning of the eighteenth centuries. It did not appear to me that Dr. L.'s talents qualified him to have been a successful controvertist; but in the faculty of illustrating the Christian system, and in exhibiting its spiritual and moral tendencies, for the instruction of theological students or a Christian congregation, he certainly had few, if any, superiors among his contemporaries. In the devotional manner in which he illustrated the system of divinity, and the interest

which he never failed to excite, he certainly far excelled (judging from their writings) the divines of the Church of Holland. It appeared to me that Dr. L. had a very respectable acquaintance with the original languages of Scripture, as well as with history and chronology."

The late venerable Dr. Ashbel Green, of Philadelphia, in his letter, thus expressed himself:

"I had occasional intercourse with the late venerable and reverend Doctor Livingston, for more than thirty years. Yet this intercourse was not frequent; and I have often expressed regret that I never had an opportunity to hear him deliver a sermon, or perform any public religious service. But I knew enough of him, not only from his public character, and the testimony of some of his pupils, and other intimate friends, but from personal observation, attentively made in a number of most gratifying interviews, to esteem him as one of the holiest of men and most erudite divines of the age in which he lived. His fund of theological knowledge was unusually great, and his method of communicating it, even in common conversation, peculiarly happy and pleasing. There was, in his intercourse with his friends, a sustained dignity of demeanor, united with courteous, affectionate, and even familiar manner, such as I think I have never seen, in the same degree, in any other individual; and these qualities of the accomplished gentleman received in him their highest charm, from a savor of genuine Christian piety, which seemed to accompany all that he said or did. I

seldom left his presence without finding that I had acquired some useful knowledge, and a stronger desire to make improvement in the Christian life. Such is, truly, my recollection and estimate of the great and good man whose biography, I am glad to hear, is to be given to the public."

The following is from the Rev. Jacob J. Janeway, D.D., the late Professor of Didactic and Polemic Theology, in the Western Theological Seminary of the Presbyterian Church:

"The name of the Rev. Dr. John H. Livingston I shall ever hold in affectionate and grateful remembrance. It was my happiness to sit under his instruction from my early years of boyhood till I received my licensure to preach the gospel of Jesus Christ.

"No one could look at him without admiring the nobleness of his person. His presence was very commanding, calculated to impress on the mind of beholders a degree of reverence. His manners were polished and courtly. He was a real gentleman, as well as a Christian divine. In his later years, when age had imparted additional dignity to him, his appearance was that of a venerable patriarch. He was very affectionate to his friends. In my last interview with him at his residence, a short time before his death, he, in consequence of an incorrect view of my conduct, supposed he had reason to complain of inattention to his wishes, in regard to a matter that interested his feelings. Having administered a reproof before I had opportunity to explain, he subjoined: 'But I love you still.' This was

one of the last expressions of affectionate regard which it had been my happiness and honor often to receive from him.

"His colloquial powers were remarkable. He used them not for the purpose of attracting admiration, but in doing good. They, as well as all his intellectual faculties, were consecrated to the glory of his Master. Possessing, in consequence of such a gift, a peculiar facility in addressing persons on the subject of religion, and giving to conversation a pious turn, he did not fail to embrace every suitable opportunity for its best exercise. While pursuing in Holland his preparatory studies for the ministry, his attention was one day attracted by a young man in the company in which he was dining. After dinner, he arose from his seat, and tapping the youth on the shoulder, invited him to walk with him in the garden. He drew his attention to the great subject of his religion, and endeavored to awaken his conscience. The conversation was blessed: the young man became pious; and, like another Watts, he filled the country with psalms and hymns in praise of God.

Dr. L. was eminently pious and devout. He lived near to the throne of grace. His gift in prayer was great. He used a holy familiarity with God. He drew nigh to the mercy-seat with reverence; but he pleaded with the freedom and confidence which a child uses with a parent whom he reveres and loves. He once remarked, that the prayers of an advanced Christian are distinguished, not by going over the lofty titles of Jehovah, but by using the tender appellation of '*Father.*' The encomium passed on one who was translated to heaven without being subject to the

pains of death, might truly be applied to him: 'He walked with God.' Our venerable father was not, like the patriarch, translated *bodily* to heaven, yet the separation of his soul from his body was so easy, that he appears to have been exempted from the pains of dissolving nature. He fell asleep in Jesus.

"Among the preachers of his day, Dr. L. held a distinguished rank. His discourses were at once doctrinal and practical, instructive and experimental, pungent and consoling. So familiar was he with divine truth, that he could preach in a profitable manner with little or no preparation. On one occasion, I heard him deliver, in the morning of the Sabbath, an excellent discourse on the providence of God; and afterwards he told me he had selected his text while eating his breakfast, and said: 'These thoughts have passed through my mind an hundred times.' Experienced Christians were particularly attracted to his ministry, because he was able, from the rich treasury of his own Christian experience of divine things, and intimate acquaintance with personal religion, to bring forth in all his discourses something for their edification.

"It may not be generally known to those who can recollect the deep base tones of his voice, that they were originally very different. He once told me, that his voice resembled that of the late venerable Doctor Rodgers: it was treble in a high degree, and in utterance required a painful exertion. He felt the necessity of changing it, and was induced to attempt it by the following circumstances: 'I was,' said he 'while in Holland, amusing myself one day with playing on a

violin. I was struck in observing the distance to which the sound seemed to be conveyed, when the base chord was touched. I tried it again, and from that moment determined to change my voice. He succeeded.

"Soon after his return from Holland, Dr. L. was appointed to the office of *Professor of Theology* in the Reformed Dutch Church. For the duties of this office, when I had the advantage of attending his lectures, he was eminently qualified, and second to no man in this country. He was learned and extensively read in theological books, especially those written in the Dutch and Latin languages. With the Greek and Hebrew he was acquainted; and so familiar with the Latin, that as he once informed me, while in Holland pursuing his studies, he used to dream in that language. At the time I prosecuted my preparatory studies, the professor retained his pastoral relation to the collegiate churches in New-York; and yet, incumbered as he was with ministerial duty, he delivered during six months in the year, three lectures a week, and attended to the compositions of his students. His lectures were not written; and during the delivery of them, he indulged us with the privilege of interrupting him by proposing questions that occurred at the moment to our minds. Such interruptions occasioned no embarrassment to him. He kindly answered the inquiries, and then proceeded with his lecture. After his removal to New-Brunswick, and his entire devotion to the duties of his professorship, I can not doubt that his lectures were much improved, and that his pupils enjoyed superior advantages.

"Strong attachment to teachers may render us partial to them. But much as I revere the memory of my late venerable preceptor in theology, I think I have written nothing but the truth; and when I add, that he was a *great* and a *good* man, to whom the Dutch Reformed Church is much indebted, I utter an ecomium to which hundreds who knew Doctor Livingston, will cordially subjoin their testimony.

"I wish I could pay a better tribute of praise to the talents, the worth, the excellence and piety of one whose memory will always be dear to me. Such as it is, I submit it to your discretion, to be used in any way you please, for the honor of that venerable man, who deserves to be honored, and who, doubtless, has received from his Lord and Master an honor far superior to any that mortals can record."

The communication from the pen of the late Rev. Dr. Miller, Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J., is in these words:

"Rev. and Dear Sir: In attempting to comply with your request, that I would communicate to you my impression of the character of the late truly excellent and venerable Professor Livingston, I experience mingled feelings of pleasure and embarrassment. Of *pleasure*, because I can never call to my recollection the image of that invaluable man and divine, without rejoicing that I ever knew him; and because I consider it as a privilege to be favored with an opportunity of making the humblest contribution towards embalming

his memory. Of *embarrassment*, because it is difficult to divest myself of the feeling, that for one so much his junior in age and standing, to appear as a witness of his worth, will be thought by some liable to the charge of presumption or vanity. Yet, as you call upon me, I will speak. And as I belong to a different ecclesiastical denomination from that with which he was connected, and as I never owed him any other obligations than those which his personal excellence, and the pleasure and instruction which I frequently derived from his conversation, imposed, my testimony may, perhaps, be regarded as disinterested and impartial."

"My acquaintance with Dr. Livingston began when he was far advanced in life, and when I was, I had almost said, in my clerical boyhood. On my first visit to New-York, in 1792, my friend and my father's friend, and soon afterwards my colleague, the Rev. Dr. Rodgers, (whose name I can never mention without associating with it some epithet of honor, and some emotion of filial affection,) introduced me to him as one whose acquaintance and friendship he deemed peculiarly worth cultivating. At my first interview with him, I was struck with his venerable and commanding figure; his truly gentlemanly deportment; his condescending kindness to the young and inexperienced; his instructive conversation; his unusual familiarity with every thing relating to biblical and theological inquiries; his deep spirituality; and his evident disposition to encourage youthful candidates for the sacred office. And, although there was something in his manners which, at that time, impressed me rather unpleasantly, as characterized by a courtliness approaching

to the pomp of formality, yet the disagreeable impression from this source became less and less, as my acquaintance with him became more intimate; until it was, at length, forgotten amidst the predominant influence of his varied and rich excellence. From that time until his death, I continued to seek and enjoy much intercourse with him; and was called to act with him on a variety of interesting occasions, and, to the last, I am constrained to say, with a growing conviction of the value of his character, both as a friend and as a minister of Christ.

"The characteristic of this venerable man which most deeply impressed me at my first acquaintance with him, and which continued to deepen its impression on me, up to my last interview with him, was his ardent, habitual *piety*. I know not that I ever met with a man whose daily and hourly conversation indicated a mind more unremittingly devout, or more strongly marked with the exercises of the deeply experimental Christian. His manner, indeed, of conducting conversation on practical religion, was *his own*, and would not have set well on many other men. Yet, I think, I never withdrew from his company, without carrying with me the impression that I had been conversing with a man who walked more by faith, who was favored with a larger measure of the assurance of hope, and who enjoyed more intimate communion with God, than most even of those who are deemed fervently pious. So far as I had an opportunity of observing, this characteristic of my friend appeared abroad and at home, in the house and by the way, in sitting down and in rising up, with a constancy and promi-

nence which could not fail to convince every one that it was the inwrought habit of his mind.

"As a mature and accomplished *theologian*, Dr. Livingston was greatly and justly distinguished. Of his eminent advantages for study in foreign universities, he had richly availed himself. And I have seldom seen a divine who appeared more 'at home' in every species of theological and biblical discussion which could be started in his presence. I have witnessed instances of this, when it was manifest that the discussion was altogether unexpected to him, and when it was impossible he should have made any preparation for it, which, with all my previous respect for his attainments, greatly surprised me. It sometimes appeared to me, indeed, that he had not been so careful to seek an intimate acquaintance with the *later* theological writers and biblical critics, as his early habits of diligent and inquisitive study might have led one to anticipate. But with the best English and Dutch, and especially with the best Latin writers on theology, both systematic and expository, who occupied the attention of theological inquirers at the date of his studies in * * * *Utrecht*, he had a depth and familiarity of acquaintance truly uncommon. It was, indeed, his opinion, that no one can be entitled to the character of a theologian, without being in some good degree familiar with the old systematic and topical writers of the Reformed Churches, who flourished on the continent of Europe in the sixteenth, seventeenth, and beginning of the eighteenth centuries. He thought there was an extent of learning, and a vigor, depth, and completeness of discussion in their works so remarkable that no

man ought to consider himself as having learned the substance of all that can be said for or against any given point in polemic theology, who is ignorant of what those distinguished men have written. I was never so happy as to hear or to read any of the lectures delivered by Dr. Livingston from his official chair. But the unvarying testimony of those who had enjoyed the privilege, was not only decisively, but very strongly in favor of them, as manifesting uncommon accuracy and maturity of theological knowledge. If, as I have often understood, they did not abound so much in references to the works and opinions of different divines as might have been gratifying to some inquisitive listeners, they indicated so much discrimination, judgment, and clearness, as to convince every hearer that he had read extensively and thought much, and was well qualified to instruct on every subject which he undertook to elucidate.

"As a *preacher*, our venerable departed friend deservedly enjoyed a high reputation. He seldom, or never, I believe, wrote his sermons fully out; and very often, more especially towards the close of life, preached without writing at all. Hence he was by no means remarkable for that terse, polished, rhetorical style of sermonizing in which some distinguished preachers have succeeded so admirably. The great excellence of his preaching consisted rather in the solidity and excellence of the matter than in the refinement of the manner. He was generally diffuse, and sometimes circuitous in his expositions and illustrations; but generally rich in thought; always solemn and experimental; sometimes in a high degree powerful; and seldom

failed to keep up, and to reward to the last, the attention of all classes of his hearers, especially of the more deeply pious. I have more than once heard him lament, that while so many preachers were well fitted to become instruments of awakening, convincing, and converting the impenitent, so few were well qualified to build up believers. He considered the gifts and graces peculiarly adapted to this department of ministerial work are comparatively rare, but inestimably precious. And although he did not claim these qualifications for himself, yet, if I mistake not, he was regarded by others as possessing them in a remarkable degree, and as more strikingly adapted to build up the people of God in knowledge, holiness, and comfort, than to alarm the careless. His delivery in the pulpit always struck me as peculiar. There was a vivacity and a force about it, even in very advanced life, not often witnessed in the youngest preachers. To some, indeed, the amount of his gesture appeared to be excessive. But after hearing him a few times, it became so perfectly manifest that it was all natural to him, that it ceased to impress otherwise than agreeably.

"This excellent man was a great enemy to metaphysical and philosophical preaching, and often remarked, that if men even became real Christians under such preaching, they walked in trammels, and never seemed to enjoy the riches and simplicity of the grace which is in Christ. He, therefore, seldom employed much of human argument in his discourses. They consisted, almost exclusively, of plain, simple Bible truth, in Bible language. And he seemed, especially towards the close of life, to have a conviction, every day increasing

in depth and weight, that this method of preaching the Gospel is the only one which promises to revive pure and undefiled religion, or to do much good to the souls of men. To adopt this conclusion, and to act upon it, has ever been, I believe, the final result of the most enlightened wisdom, and the richest experience of the best ministers the Christian Church has ever seen.

"The native powers of Dr. Livingston's mind were clear, orderly, solid and vigorous; rather adapted to investigation and instruction than to dazzle or to astonish. In his physical temperament, if I mistake not, he was cautious and timid rather than bold. This feature in his character had, perhaps, an important influence on his whole history. It prevented his appearing more frequently before the public as an author, for which his few printed works show him to have been well qualified. His sermon before the New-York Missionary Society is one of the few which will be inquired for long after the occasion which gave it birth has been forgotten. And his volume on the marriage of a deceased wife's sister, which espouses the side of this question commonly taken by the majority of the orthodox, undoubtedly does honor both to the head and the heart of the writer. The natural temperament, above alluded to also, I have no doubt, sometimes interfered with that decision and enterprise which are so important to the highest success of a minister of the Gospel.

"Great decision and enterprise of character in an ecclesiastic, when guided by ambition, are, no doubt, equally criminal and mischievous; but when guided by Christian benevolence and disinterested zeal, lead to the happiest results. Eminent as the usefulness of this

great and good man was, it would probably have been still more eminent, had he possessed a larger measure of those qualities which fit their possessor to venture on difficult undertakings, and to encounter the most formidable opposition with untiring activity, and with calm fixedness of purpose. He was much better adapted to shine as the enlightened, pious, dignified and revered head of a tranquil and flourishing institution, than to cope with contentious spirits, to harmonize jarring elements, to wield the boisterous passions, and conciliate the conflicting plans of ardent partisans. *Melancthon* was probably as pious as *Luther*, and had, in some respects, quite as much talent and more learning. But he had less decision of character, less power over the minds of men, and less of that peculiar faculty which appears to so much advantage in composing and uniting heterogeneous materials. For Luther's mode of serving the Church, Dr. Livingston was not so peculiarly adapted as many men of inferior standing. His appropriate line was that which the great Head assigned to him—to train her rising ministry, and by his learning, his fervent piety, his Christian dignity, his prudence, and his retiring holy example, to prepare men to be heralds of that kingdom which is 'righteousness and peace, and joy in the Holy Ghost.'

"He was a great lover of peace; and was ever found the patron of peaceful measures, as far as this course could possibly be pursued without the abandonment of truth. To this, as I have already hinted, he was impelled by temperament as well as by principle. As he was not well qualified himself 'to ride in the whirlwind, and direct the storm,' so he regretted to find the spirit

of controversy, or of theological or ecclesiastical innovation, reigning in any of his pupils, and never failed, as far as possible, to repress it. He never appeared to me to have the least tincture of that spirit which has shipwrecked the faith and usefulness of many an ingenious minister, and inflicted many a severe wound on the peace of the Church. I mean the spirit of fondness for *novelties* in doctrine or practice—an ambition to be hailed as the author of some *original* scheme. No man, perhaps, of his talent and learning, ever loved more to 'inquire for the good old way,' and to 'walk in the footsteps of the flock.'

"The *social* and *domestic* character of our departed father was peculiarly exemplary. Indeed, in his mode of discharging all the social and relative duties of life, there was a mixture of the tenderness and loftiness of Christian feeling and Christian principle, truly striking. In the shortest interview of friendship, business, or ceremony, as well as in the most common offices of domestic affection, you plainly saw that you were in the presence of a man who had seen much of the world, whose feelings were habitully benevolent, and in whose bosom the Christian character was predominant in every thing.

"In fine, Dr. Livingston was one of a class of ministers who have now nearly passed away. They were emphatically of the 'Old School.' In using this expression, I have no reference to any particular *doctrines* of theology; though he himself often adverted with pleasure to *this* sense of the phrase, as applicable to his creed and preaching. But I refer to a certain style of deportment and of character, which, if I mistake not,

was far more common forty or fifty years ago, than at the present day. The ministers alluded to, with endless diversity in other respects, were remarkable for that pious gravity, dignity, and urbanity which evinced that, in all situations and companies, they were mindful of their high calling, and under the influence of that wisdom, prudence and spirituality which are from above. They were no strangers to cheerfulness, and were often even facetious and sportive. But their sportiveness was ever marked by Christian dignity and delicacy. It was apparent that they respected themselves, and respected their office. They did not let themselves down in company by undue familiarity, by levity, by coarse or unseasonable anecdotes, or by a rude invasion of the feelings of others. And you never departed from the company of one of them, without being made to feel that you had been conversing with a man of God, who lived and acted for another and a better world. To this class of ministers belonged our late venerable friend. Wherever he appeared, he threw around him an influence which repressed frivolity, impiety, and profaneness. This he effected, not by an air of grimace or sanctimoniousness, not by moroseness or austerity; but by that grave, elevated, apostolical style of manners which all saw and felt, and before which profligacy, and even brutality, were awed into temporary decorum. Of this I have known instances, in his case, which if I were able to describe them with a graphic spirit, approaching to the manner in which they addressed themselves to the eye and ear when they occurred, would greatly instruct as well as amuse. But I can not thus describe them, and shall not attempt

it. There is so much in looks, tones, and gestures, which can not be expressed in words, and which yet is deeply powerful, that you will readily understand why I shrink from the task.

"Such impressive examples are extremely rare. At least they are rare among that portion of the Christian ministry in the United States with which I am best acquainted. I do not doubt, indeed, that we have among the present race of evangelical ministers, as large an average amount of piety, zeal, and unwearied labor as among any that ever adorned our country. But unless I am deceived, as ministers have multiplied in our country, that tone of official gravity and dignity which I have attempted to describe, which flows from a happy mixture of habitual seriousness, prudence, benevolence, and the delicate perception of what is proper, and which is so much adapted to make both a pleasing and a useful popular impression, has been perceptibly reduced.

"For the reasons of this fact, if it be a fact, I shall not, at present, attempt to inquire; yet I can neither doubt that it is so nor forbear to lament it. When, therefore, I received the intelligence that our venerable friend was no more, amidst the many tender and interesting emotions which filled my mind, I could not help regretting that one of the most truly respectable and commanding examples of the style of character to which I have referred, had departed from the view of the American Church.

"But I am carried to an improper length, by my affection and veneration for this excellent man, and must stop. May that God whose he was, and whom

he so faithfully served, preside over your undertaking, and enable you to form a memorial of his useful life which shall be a rich blessing to the Church of Christ! Nor can I form a more friendly wish for the Church, or for our beloved country, than that our theological seminaries may send forth, from year to year, many a herald of salvation, resembling *him* whose history you are charged with compiling."

"If the foregoing hasty sketch should, in the least degree, subserve your purpose, it will give me cordial gratification. I regard it as equally an honor and a pleasure, to record this testimony in favor of an eminently useful servant of Christ, whom I knew well, whose memory I love to cherish, and with whom I hope, by the grace of God, to be for ever united in a better world.

"I am, my dear sir,

"With very great regard,

"Your friend and brother in the Gospel,

"SAMUEL MILLER.

"PRINCETON, *Nov.* 15, 1828."

These ample testimonies, which might easily have been increased, indicate the exalted reputation of Dr. Livingston. By the favor of God he held on the even tenor of his way to the very last, without a single blot upon his good name. During his long life he was accompanied by the love of his friends, the reverence of his pupils, the confidence of the Church, and the general esteem of the community. Having served his generation by the will of God, he at length fell on sleep; but precious memorials of his wisdom, piety, and zeal re-

main behind. The remembrance of John H. Livingston, of his virtues, his talents, his services, and his example, will always be gratefully cherished. God, in whose hand alone it is to make great, raised him up and qualified him for the singularly useful, responsible, and honorable part which he acted in his day. And the Church in whose communion he lived and died, and to whom he was made such a benefactor and ornament, will give the glory where it belongs, and say: "NOW, THEREFORE, OUR GOD, WE THANK THEE AND PRAISE THY GLORIOUS NAME."

APPENDIX.

APPENDIX A.

THE REV. JOHN LIVINGSTON OF ANCRUM.

THE following brief sketch of this godly man's life is given for the most part in his own language. He was born in Monyabroch, in Stirlingshire, June 21, 1603.

"I observed," he says, in a narrative of his life, written by himself, "the Lord's great goodness, that I was born of such parents, who taught me somewhat of God, so soon as I was capable to understand any thing; I had great cares about my salvation, when I was but yet very young; I had the advantage of the acquaintance and example of many gracious Christians, who used to resort to my father's house, especially at communion occasions. I do not remember the time or means particularly, whereby the Lord at first wrought upon my heart. When I was but very young, I would sometimes pray with some feeling, and read the word with delight; but thereafter did often intermit any such exercise; I would have some challenges and begin, and again intermit. I remember the first time that ever I communicated at the Lord's table was in Stirling, when I was at school, where sitting at the table, and Mr. Patrick Simpson exhorting before the distribution, there came such a trembling upon me that all my body shook, yet thereafter the fear and trembling departed, and I got some comfort and assurance. I had no inclination to the ministry, till a year or more after I had passed my course in the college; and that, upon this occasion, I had a bent desire to give myself to the knowledge and practice of medicine, and was very earnest to go to France for that purpose, and propounded it to my father,

that I might obtain his consent, but he refused the same. Also, about the same time, my father having before purchased some land in the parish of Monyabroch, the rights whereof were taken in my name, and that land by ill neighbors being in a manner laid waste, and Sir William Livingston of Kilsyth, one of the lords of session, being very desirous to buy that land, that he might build a burgh of barony upon it at Burnside, my father propounded that I should go and dwell on that land and marry: but finding that that course would divert me from all study of learning, I refused that offer, and rather agreed to the selling of it, although I was not yet major to ratify the sale. Now, being in these straits, I resolved that I would spend a day alone before God, and knowing of a secret cave on the south side of Mouse water, a little above the house of Jervis wood, over against Cleghorn wood, I went thither, and after many to's and fro's, and much confusion, and fear about the state of my soul, I thought it was made out unto me, that I behooved to preach Christ Jesus, which if I did not, I should have no assurance of salvation. Upon this, I laid aside all thoughts of France, and medicine, and land, and betook me to the study of divinity."

He preached his first sermon January 2, 1625, when about the age of twenty-two. The succeeding five years were spent partly in the diligent pursuit of his theological studies at home, in his father's house, and partly in visiting different places, preaching occasionally, and cultivating an acquaintance with some of the most eminent ministers and professors of the Church of Scotland. In the course of this period, he received a number of calls from vacant congregations; but the opposition of those in power, and other difficulties that occurred, prevented his assuming the pastoral office.

One of these occasional services, the memory of which, after the lapse of two centuries, is still fragrant in the Church of God, occurred on the 21st of June, 1630.

The occasion was one of more than ordinary interest and solemnity; the circumstances under which he was constrained to preach were somewhat remarkable; and the happy fruits of the spirit which accompanied and followed the sermon were truly astonishing. Rarely has any single sermon been attended with such memorable and glorious results, since the days of the apostles.

Gillies, in his Historial Collections, gives the following account of the occasion and the sermon:

"As the kirk of Shotts lies on the road from the west to Edinburgh, and is at a good distance from any convenient place of entertainment, some ladies of rank, who had occasion to pass that way, met, at different times, with civilities from the minister at his house, which was then situated where the public inn is now. Particularly once, when through some misfortune befalling their coach or chariot, they were obliged to pass a night in the minister's house; they observed, that besides its incommodious situation, it much needed to be repaired. They, therefore, used their interest to get a more convenient house built for the minister in another place.

"After receiving so substantial favors, the minister waited on the ladies, and expressed his desire to know if any thing was in his power, that might testify his gratitude to them. They answered it would be very obliging to them, if he would invite, to assist at his communion, certain ministers whom they named, who were eminently instrumental in promoting practical religion. The report of this spreading far and near, multitudes of persons of different ranks attended there, so that for several days before the sacrament there was much time spent in social prayer.

"It was not usual, it seems, in those times, to have any sermon on the Monday after dispensing the Lord's supper. But God had given so much of his gracious presence, and afforded his people so much communion with himself, on the foregoing days of that solemnity, that they knew not how to part without thanksgiving and praise. There had been, as was said before, a vast confluence of choice Christians, with several eminent ministers, from almost all the corners of the land, that had been many of them there together, for several days before the sacrament, hearing sermon, and joining together in larger or lesser companies, in prayer, praise, and spiritual conferences. While their hearts were warm with the love of God, some expressing their desire of a sermon on the Monday were joined by others, and in a little the desire became very general.

"Mr. John Livingston, chaplain to the Countess of Wigtown, (at that time, only a preacher, not an ordained minister, and about twenty-seven years of age,) was, with very much ado, prevailed on to think of giving the sermon. He had spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning,

there came such a misgiving of heart upon him, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians, that he was thinking to have stolen quite away, and was actually gone away to some distance; but when just about to lose sight of the kirk of Shotts, these words, '*Was I ever a barren wilderness, or a land of darkness?*' were brought into his heart with such an overcoming power as constrained him to think it his duty to return and comply with the call to preach; which he accordingly did with good assistance, for about an hour and a half, on the points he had meditated from that text, Ezek. 34: 25, 26, Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

"As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose: 'If a few drops of rain from the clouds so discomposed them, how discomposed they would be, how full of horror and despair, if God should deal with them as they deserved; and thus he will deal with all the finally impenitent. That God might justly rain fire and brimstone upon them, as upon Sodom and Gomorrah, and the other cities of the plain; that the Son of God, by tabernacling in our nature and obeying and suffering in it, is the only refuge and covert from the storm of divine wrath due to us for sin; that his merits and mediation are the alone screen from that storm, and none but penitent believers shall have the benefit of that shelter.' In these, or some expressions to this purpose, and many others, he was led on about an hour's time) after he had done with what he had premeditated) in a strain of exhortation and warning, with great enlargement and melting of heart."

The same historian goes on to state some facts, showing the powerful and permanent effects of this sermon upon many of the hearers; but instead of extending the quotation, it will not be amiss to present a brief extract from the work of another, in confirmation of the above account, especially as it contains a more general view of the effects produced. Mr. Fleming, an author of unquestioned veracity, in his work upon *the fulfilling of the Scriptures*, says:

"I must also mention that solemn communion at the kirk of Shotts, June 20, 1630, at which time there was so convincing an appearance of God, and down-pouring of the Spirit, even in an extraordinary way, that did follow the ordinances, especially that sermon of the Monday, June 21, with a strange unusual motion on the hearers, who in a great multitude were there convened, of divers rank, that it was known, which I can speak on sure ground, near five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clyddisdale, so as many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation in their case, from that day; and truly this was the more remarkable, that one, after much reluctance, by a special and unexpected providence, was called to preach that sermon on the Monday, which then was not usually practised; and that night before, by most of the Christians there, was spent in prayer, so that the Monday's work might be discerned as a convincing return of prayer."

Mr. Livingston says himself, in reference to this memorable occasion:

"The only day in all my life wherein I found most of the presence of God in preaching, was on a Monday after the communion, preaching in the church-yard of Shotts, June 21, 1630. The night before I had been in company with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that day's preaching, but that I thought I durst not so far distrust God; and so went to sermon, and got good assistance, about one hour and a half, upon the points which I had meditated on, Ezek, 34: 25, 26. And in the end, offering to close with some words of exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like in public all my lifetime. Some little of the stamp remained on the Thursday after, when I preached in Kilmarnock, but the very Monday following, preaching in Irvine, I was so deserted, that the points I had meditated and written, and which I had fully in my memory, I was not, for my heart, able to

get them pronounced; so it pleased the Lord to counterbalance his dealings, and to hide pride from man. This so discouraged me, that I was resolved for some time not to preach, at least not in Irvine; but Mr. David Dickson would not suffer me to go from hence, till I preached the next Sabbath, to get (as he expressed it) amends of the devil. I staid and preached with some tolerable freedom."

Shortly after that signal blessing upon his labors, this eminent servant of Christ received and accepted a unamimous call from the church of Killinchie, in Ireland, where he was made, in some degree, useful to an ignorant but tractable people. And about this time, a similar extraordinary manifestation of divine power attended his preaching upon another *Monday* after communion, at Holywood, upon which occasion it is said that a much greater number were converted. Under these two famous sermons, indeed, it was calculated that the good work of the Spirit was either begun or revived in the hearts of no less than *fifteen hundred persons.* But he now became an object of bitter persecution: was proceeded against for non-conformity, and deposed. The effect of this arbitrary and cruel measure was, to induce him and a number of his friends to think seriously of emigrating to New-England. A vessel was built for the purpose; and they actually set sail for America; but encountering from the moment of their departure, violent adverse winds, and being driven back at last, after a lapse of nearly two months, to the port whence they had loosed, the design was altogether abandoned. In 1638, he settled in a place called Stranraer, in Scotland; and for ten years he exercised his ministry here with great comfort, and some measure of success. He had not been long in this place, before some of his parishioners expressed a wish to be present at his morning family exercises. To gratify them, as his house could not conveniently accommodate all who might desire to attend, he assembled them every morning in the church, by the ringing of the bell, and spent about half an hour with them in singing, expounding the word of God, and prayers.

While he retained this interesting charge, he was several times sent by the General Assembly of the Church of Scotland to visit some vacant parishes in the north of Ireland. Each mis-

sionary tour occupied three months; and, "for the most part of all these three months," he says, "I preached every day once, and twice on the Sabbath; the destitute parishes were many; the hunger of the people was become great; and the Lord was pleased to furnish otherwise than usually I was wont to get at home. I came ordinarily the night before to the place where I was to preach, and commonly lodged in some religious person's house, where we were often well refreshed at family exercise; usually I desired no more before I went to bed, but to make sure the place of Scripture I was to preach on the next day. And rising in the morning, I had four or five hours myself alone, either in a chamber or in the fields; after that we went to the church, and then dined, and then rode some five or six miles more or less, to another parish.

From Stranraer he removed in 1648, to Ancrum, in Teviotdale. With the people of this place he continued a number of years, beloved and useful; but the intolerant spirit of the time, which could brook no ministerial services not conformed to prelatical rule, at length procured his banishment, with that of several other eminent ministers, from the kingdom of Great Britain.

In April, 1663, he fled to Holland, and settled in Rotterdam. His wife and two of the children followed him towards the close of the year, but five children remained in Scotland.

Having now considerable leisure, though he preached frequently to the Scots' congregation in this city, he diligently cultivated the study of the Hebrew language, and attempted to prepare for publication a volume containing the original text of the Bible in one column, and the several vulgar translations in another. The design was approved by Voetius, Essenius, Nethenus, and Leusden; and having spent much time in comparing Pagnin's version with the original text, and with other later translations, such as Munster's, Junius's, Diodati's, the English, but especially the Dutch, the latest and esteemed the most accurate translation, he sent his manuscripts to Dr. Luesden, in compliance with a request of that learned professor, expecting they would be printed and published in Utrecht. It is not known what became of the work; but shortly after it was put out of his hands, he rested from his labors on earth, and entered into the joy of his Lord. He died August

9, 1672, aged 69 years, having resided in Rotterdam a little over nine years.

This man of God, the principal events of whose life have been thus rapidly traced, was, as before observed, the common ancestor of the Livingstons in this country. To be descended from a person of such piety, zeal and distinguished usefulness in the Church of God, is assuredly a greater honor than to inherit a princely name; and the time will come when all men will so regard it—when the respect now paid to a connection with the wise, mighty, and noble of this world will be transferred to a kindred with those whom the Scriptures denominate THE EXCELLENT OF THE EARTH. Such a descent even at present is not wholly without its temporal blessings. *A good man leaveth an inheritance to his children's children;* and a history of many of the descendants of Mr. Livingston would afford a fine illustration of the truth of Solomon's declaration. In Smith's History of New-York, the following notice is taken of him and his family, as then known in this country:

"Mr. John Livingston, one of the commissioners from Scotland to King Charles II., while he was an exile at Breda. He was a clergyman distinguished by his zeal and industry, and for his opposition to Episcopacy became so obnoxious, after the Restoration, to the English court, that he left Scotland, and took the pastoral charge of an English Presbyterian church in Rotterdam. *His descendants are very numerous in this province, and the family in the first rank for their wealth, morals, and education.* The original diary, in the hand-writing of their common ancestor, is still among them, and contains a history of his life."

The work from which this quotation is made was published in 1756; and *up to this day*, the family has maintained the same elevated station in society: the name of Livingston has been, generally speaking, associated with all that is respectable in character and honorably connected with the literature, jurisprudence, and politics of the State and the nation.

APPENDIX B.

THE REV. JACOBUS THEODORUS FRELINGHUYSEN.

The following narrative is abridged from an interesting and instructive paper, entitled "The Hollanders in New-Jersey," read by the Rev. Dr. Messler, of Somerville, N. J., before the New-Jersey Historical Society, September, 12, 1850:

Jacobus Theodorus Frelinghuysen was born in the year 1691, in West-Friesland; ordained at Embden, in East-Friesland, in the year 1717. In the preface to one of his sermons, he says that he was not a Hollander by birth, but was induced to preach in the Netherlands language by the advice of his worthy instructor, the Rev. Otto Verbrugge, late Professor of Theology and the Oriental Languages at Lingen, now [1733] settled at Groningen. The way in which he was led to come to America is thus related: A call for a minister from certain churches in New-Jersey was sent to the Classis of Amsterdam, and a pious minister, named Sicco Tyadde, took great interest in getting an evangelical man to accept this call. At the time when he was making inquiries, Mr. Frelinghuysen happened, while on a journey, to pass through the town where he lived, and to spend the night at the house of one of his elders. Being invited, at the proper season, to conduct the worship of the family, he consented, and, after reading a portion of the Scriptures, gave a brief exposition, and concluded with prayer. The elder was so pleased with his remarks and his whole deportment that, in the morning, he exacted of him a promise to make his house his home on his return, and then hastening to his pastor, exclaimed: "I have found the man to go to America." In due time, Mr. F. returned, and after consultation, agreed to accept the call. The matter appeared to him a distinct indication of the will of Providence, and he willingly forsook

for ever his home and kindred, in order to carry the ordinances of the Gospel to strangers in the wilderness.

He arrived from Holland in the spring of 1720, and assumed the pastoral charge of the churches of Raritan, New-Brunswick, Six-Mile-Run, and North-Branch. His field of labor was large and by no means inviting. The population was sparse, the settlements many miles apart, the primeval forest unbroken, the roads little more than bridle-paths, the streams without bridges, and the people in the condition which might be expected after having been for thirty or forty years without churches, schools, or any of the established institutions of religion. His place of residence was about three miles west of New-Brunswick, from which, as a centre, he made excursions, preaching and catechising the youth, alternately in the different churches. Here the Rev. Gilbert Tennent, who, in 1727, became pastor of the Presbyterian church at New-Brunswick, found him, and wrote, in a letter to the Rev. Mr. Prince, of Boston, that 'his labors were much blessed to the people of New-Brunswick and places adjacent, especially about the time of his coming among them. When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry; divers of his hearers, with whom I had opportunity of conversing, appeared to be converted persons, by their soundness in principle, Christian experience, and pious practice; and these persons declared that his ministrations were the means thereof. This, together with a kind letter which he sent me, respecting the necessity of dividing the word aright, and giving to every man his portion in due season, through the divine blessing, excited me to greater earnestness in ministerial labors.' Similar testimony is borne by Whitefield, who, in his journal of 1739, speaks of an extensive revival of religion as the effect of his labors in New-Brunswick and that vicinity. A full account of this revival can not be given, for the materials have almost all perished. It certainly was very extensive and powerful. The results of it were long visible in the character of the people, and doubtless are even yet working for good.

The most striking features of Mr. Frelinghuysen, as a preacher, were his evangelical spirit, the frequency with which he insisted on the necessity of regeneration, and his vehement denunciations of formalism. On these points, many of his people were at variance with him, and angry controversies arose, which distracted the Church, and embittered his latter days. But he never quailed, although attacked in the civil courts, before the colonial authorities, through the press, and by complaint to the Classis of Amsterdam. He went straight forward in his

course, without regard to fear or favor, and in the end was triumphantly sustained. He published, at various times, small volumes of sermons, nearly all of which have been collected and translated by the Rev. William Demarest, of Boundbrook, N. J., and will be published during the present year. They are eminently orthodox, spiritual, and pungent, and reflect great credit upon his memory as an able and faithful minister of Christ. The exact time of his death is not ascertained, nor is the place of his burial certainly known.

His pure and fervent piety was eminently blessed in his family circle. His children were all Levites—five sons devoting themselves to the sacred office, and two daughters marrying ministers. THEODORUS, the eldest, was settled at Albany, N. Y., about the year 1746, where his ministrations were very useful and acceptable. After some years, he made a visit to Holland, for the purpose of obtaining funds to establish a literary and theological institution; but on his return home, was lost at sea. The second, JOANNES, who was distinguished for pulpit eloquence, succeeded his father at Raritan, in August, 1750, but finished his earthly labors in September, 1754, being then in the 28th year of his age. The next two sons, JACOBUS and FERDINANDUS, were both carried off by small-pox, while at sea, on their return from Holland, in 1753. The youngest, HENRICUS, was settled at Rochester, Ulster county, N. Y., in 1756; but in the course of little more than a twelvemonth, fell a victim to the same disease which took away two of his brothers. His remains were interred under the church at Marbletown, where he had been ordained. All died in early life, and left no issue, except Joannes, whose son, FREDERICK, served as a colonel in the war of the Revolution, and afterwards represented New-Jersey in the Senate of the United States. He left three sons, of whom the only survivor is now the president of Rutgers College, the Hon. THEODORE FRELINGHUYSEN. Of the daughters, one, ANNA, was married to the Rev. WILLIAM JACKSON, long settled at Bergen; the other, MARGARET, became the wife of the Rev. THOMAS ROMEYN, who resided first on Long-Island, and afterwards at Minisink. Mrs. Romeyn died early, but left a son, THEODORUS FRELINGHUYSEN ROMEYN, who became a minister, and succeeded the Rev. Dr. Hardenbergh, in the same charge at Raritan to which his grandfather and his uncle had successively ministered. He, however, although a young man of unusually fine promise, died in 1785, within less than eighteen months from his installation.

APPENDIX C.

THE CIVIL SUIT ABOUT THE RIGHT OF VOTING, 1765.

THE annexed account of this trial is taken from a copy made and duly authenticated for the use of the Rev. Dr. Westerlo, of Albany, and his Consistory. Mr. Theodore Van Wyck, of New-York, the gentleman who procured the copy for Dr. W., observes in the letter which accompanied it, that the arguments or pleadings in the cause occupy no less than forty-eight pages, (folio,) written in a small hand. The counsel for the plaintiff were the king's attorney, Mr. Duane and Mr. Kissam; and "the chief of their arguments was, that the members had a right to vote by" the "charter, and that, in depriving them of that privilege, the Consistory had forfeited their charter." The counsel for the defendants were William Smith, Whitehead Hicks, William Livingston, and Mr. Scott, whose "arguments run upon the Constitution of the Church, and the invariable way of choosing elders and deacons. They proved by several eminent authorities, that if even a people had had a right to elect officers by virtue of a charter, * * * * * * by suffering such officers by themselves to elect others for a long time, that the said people had forfeited and lost their right of voting. They likewise proved, that in such a case the law supposed there might have been By-Laws made with consent of the people, to invest the election only in the corporation, which law might be lost or forgot; but, in either case, the people, by not annually attending the election, lost their privilege."

Abstracts of the Trial between Abel Hardenbrook, plaintiff, in behalf of the Dutch party so called,) and the Elders and Deacons of the Reformed Protestant Dutch Church of the city of New-York, defendants, commenced upon the said Elders and Deacons refusing the other members of the said Church" a "vote for Church officers."

"SUPREME COURT IN THE CITY OF NEW-YORK,
"*April Term, Friday*, 26, 1765.

"At eleven of the clock in the morning came on the trial of Abel Hardenbrook, plaintiff, against John Bogert, Esq. and others, defendants, when the following jury, out of the panel which was struck the 19th inst., appeared upon call, and were sworn to try the cause, namely:

SAMUEL VERPLANCK,	THOMAS WHITE,
JOHN STARR^S, CRUGER,	JOHN SHOALS,
DAVID CLARKSON,	WILLIAM BEDLOW,
ROBERT GRIFFEN,	JOHN PROVOOST, ESQ.
LAWRENCE KORTRIGHT,	LEWIS PAINTARD,
BEVERLY ROBINSON,	WALTER RUTHERFORD.

"After a trial of twenty-one hours, in the course of which many evidences were examined, the judge gave the following charge," (omitted) "to the jury, to bring in a special verdict upon matters of law, to be determined by solid argument before the court, but recommended to find three matters of fact upon evidence, namely:

"1st. That the plaintiff had made a lawful demand of his vote by Jacobus Stoutenburg.

"2d. That the majority of the members assembled on that day, appeared to have been on the side of the plaintiff to vote.

"3d. That the minister of the Dutch Church had a vote in the election for elders and deacons.

"All which the said jury brought in accordingly, as will appear by the following notes, which are exactly transcribed from a copy of Mr. Bangor, taken from the original verdict of the jury:

"NEW-YORK SUPREME COURT.

"Abel Hardenbrook against John Bogert, jun., Esq., and others. } Notes of special verdict.

"The jurors, upon their oath, on the trial of the issue aforesaid, do find:

"1st. That King William the Third, by his letters patent, under the great seal of the province of New-York, bearing date the 11th May, in the eighth year of his said Majesty's reign, in the year of our Lord 1696, did grant unto the ministers, elders, and deacons of the Reformed Protestant Dutch Church of the city of New-York—prout:

"2d. That the Lieutenant-Governor, the Council, and General Assembly of the province of New-York, by a certain act made and passed the 12th of December, 1753, entitled an act to enable the minister, elders, and deacons of the Reformed Protestant Dutch Church of the city of New-York, to sell and dispose of their lands, tenements, and hereditaments, in the county of Westchester, commonly called and known by the name of the Manor of Fordham, and also for granting unto them some further liberties and privileges for the better management of their affairs, and the well ordering of their said church, did enact—prout:

"3d. That his late Majesty King George the Second, by his confirmation under seal, dated 25th February, 1755, did confirm the said act—prout:

"4th. That the defendants were the major part of the elders and deacons of the said church in the city of New-York, on the third Thursday of October, 1763, one of the days of election of elders and deacons appointed by the said charter, and so, being elders and deacons, on that day were assembled at the said church to proceed to an election of elders and deacons for the said church for the then ensuing year.

"5th. That the plaintiff, on the said Thursday of October, 1763, and long before, was a member of the said church and corporation, duly admitted, and also a member in communion of the said Reformed Protestant Dutch Church, and an inhabitant of the said city of New-York; and so being a member and inhabitant, did on the same day personally attend at the said church, before the election, nomination, or appointment; did then and there demand and require of the defendants to permit him, the said plaintiff, to give his voice for electing elders and deacons for the said church for the ensuing year, to be chosen pursuant to the said charter.

"6th. That the said defendants did then and there, upon such demand and requests so made, refuse to take, receive or allow the voice of the plaintiff to be given, and did then and there prevent, obstruct, and hinder the plaintiff from giving his vote at the said election, for the electing, nominating, or appointing the elders and deacons of the said church for the year ensuing, or any of them.

"7th. That the said defendants did then and there elect, nominate, and appoint elders and deacons of the said church for the year ensuing, the plaintiff being present at the said church, without taking the plaintiff's vote in the said election, and without previously, or at any time that day, proposing or naming to the members or the plaintiff attending at the election, the persons nominated by the defendants for elders and deacons of the said church for the ensuing year.

"8th. That of the members in communion of the said church, and inhabitants within the said city, then and there attending at the said church, the majority attended to give their voices as members for electing the elders and deacons of the said church for the ensuing year." [The reason of this was, that the members, on the side of the Consistory, did not *then* attend in a body as they did the following year, to approve of the election.]

"9th. That the Dutch churches in Holland are governed by the rules established in the national Synod of Dort, held in 1618 and 1619.

"10th. That the said Synod of Dort, by the 22d article of the said rules, did establish—prout:

"11th. That the said Synod of Dort did at the same time establish the national rule or confession of faith, the 31st article whereof is—prout:

"12th. That the usage of the Dutch churches in Holland respecting elections of elders and deacons has long been for the elders and deacons, and every minister present at their election, to elect their officers by the majority of their voices, without the vote of other members; and not to propose the persons to be elected elders and deacons to the members of the churches respectively before, nor at the time of the election, nor until the Sunday next following such election, when it is the usage to publish their names to the respective congregations, and on the two next succeeding Sundays—each Sunday calling on the people to object against their being admitted and confirmed, if they have cause; and the usage also is, that if any good objection be made and supported, the elders and deacons so objected to, are not admitted to the office; but the Consistory judge of the validity of the objections, and if they conceive them sufficient, proceed to a new election.

"13th. That if no objections be made by the members, by the third Sunday after the elections, the elders and deacons so chosen are confirmed in and admitted to their respective offices, and that they are not elders and deacons until such confirmation and admission.

"14th. That the usage and practice with regard to the proposing, confirmation, and admission, objecting against and setting aside of elders and deacons respectively, in the said Dutch Church at New-York, has hitherto been conformable to the usage and practice of the churches of Holland last mentioned, and that the elders and deacons of the said church in New-York, agreeable to the regulations of the churches of Holland above mentioned, are not admitted to their respective offices until such proposal, made for three successive Sundays after their election, and confirmation thereupon.

"15th. That this province was conquered by the Dutch, and afterwards, in ——, was yielded by treaty to the crown of England.

"John Bogert, jr., and others,
Ads. Abel Hardenbrook.

"And the jurors aforesaid, upon their oath aforesaid, do further say, that the province of New-York is part of the country formerly called New-Netherlands, and was, before the surrender of the same to the crown of England, subject to the States General of the United Provinces in Europe, and was settled by subjects to the States General.

"2d. That antecedent to the said surrender, there were churches in the said province, and that all the churches in the same were supplied with ministers from the United Provinces of the national established Church there, sent out by and subject to the ecclesiastical government of the Classis of Amsterdam.

"3d. That the churches of the national establishment of the said United Provinces in Europe, and especially those within the district of the said Classis, have always had a succession of elders and deacons, chosen from time to time by the majority of the elders and deacons of the said churches respectively, and ministers present, without the voices of the other members of the same churches.

"4th. That the Dutch churches in this country, antecedent to the said surrender, were governed in a manner conformable to the practice and usage of the national established churches of the United Provinces in Europe, and the offices and places of the elders and deacons of the same have always been, upon every vacancy and avoidance, supplied by the election, nomination, and appointment of the majority of the elders and deacons in office, without the voices of the other members of the same.

"5th. That the same government, usage, and practice, was continued from the said surrender, in the Dutch Church of the city of New-York,

until the same was incorporated by the letters patent above-mentioned.

"6th. That for above sixty years past, after the grant of the said letters patent of incorporation, there had been a constant succession of elders and deacons in the said church, so incorporated, chosen by the majority of the elders and deacons of the same church for the time being, without the voices of any of the other members of the same, in the nomination and appointment of elders and deacons.

"7th. And the jurors aforesaid, upon their oath aforesaid, do further find the article of capitulation at the surrender of this province in the year 1664—prout:

"8th. And the jurors aforesaid, upon their oath aforesaid, do further say, that, according to the constitution and directions of the Reformed Churches in Holland, approved and instituted by the National Synod of Dort, the elders and deacons of the said churches do, with the ministers present, annually nominate and appoint the next succeeding elders and deacons, without the consent, approbation, voice, or election of any of the other members of the said churches, then had in the said nomination and appointment.

"9th. And the jurors aforesaid, upon their oath aforesaid, do further say, that the plaintiff in this action, since the date of the said charter, has been nominated and appointed three several times to the respective offices of elder and deacon of the said Reformed Protestant Dutch Church of the city of New-York, by the then present elders and deacons of the said church, without the consent, approbation, voice, or election of any of the other members of the said church, then had in the said nomination and appointment, which respective offices he did accept of, and act in the execution of; and that he has, since the date of the said charter or letters patent, at three several times nominated and appointed, together with the elders and deacons of the said church, then in office with him, and without such consent, approbation, voice, or election, as aforesaid, of the other members of the said church, to succeed in said respective offices.

"10th. And the jurors aforesaid, upon their oath aforesaid, do further say, that it was the practice, usage, and custom of the Reformed Protestant Dutch Churches in the United Netherlands, before and at the time of the said articles of surrender, and of the reformed Protestant Dutch Church in the said letters patent of incorporation mentioned, ever since until the day of the exhibition of the plaintiff's bill, for the respective ministers for the time being of the said churches, on

the three Sundays next succeeding every respective nomination and appointment of the elders and deacons of the said respective churches, to notify and declare such nomination and appointment to the several congregations in which the said elders and deacons were respectively nominated and appointed, in order to know whether any of the members of the said churches dissent from or disapprove of such nomination and appointment, and in default of such dissent and disapprobation, to set apart, confirm, and ordain such elders and deacons in and to their respective offices.

"If the law is for the plaintiff, we find for the plaintiff, and five pounds ten shillings damages.

"If the law is for the defendants, we find for the defendants.

"*Filed 26th April*, 1765.

"NEW-YORK, *April 30th*, 1765.

"The preceding, wrote on eight pages in folio, is a true copy of the original special verdict given in the cause, Abel Hardenbrook against John Bogert, jr., and others.

"*Examined by* ——— ———.

"*Signed*, GEO. BANYARD, D. C. C. C."

(Copy.)

APPENDIX D.

THE CHARTER OF QUEEN'S COLLEGE.

The letter in which it is asserted that a charter had been granted for this literary institution, it will be observed, is dated September, 1767. But the charter of Queen's (now Rutgers) College, which was originally established by the Cœtus party, is dated March 20, 1770. To account for the discrepance between the letter and the charter, as to the date of this instrument, it is presumed that only an institution of a secondary rate was at first contemplated, and that the difficulties hinted at in the two next sentences above delaying the accomplishment of the enterprise, it was afterwards determined to make it a *college*, for which a new charter was granted, or the old one, with the necessary alterations and additions, new dated.

The following is a part of the preamble to the *College Charter*, which will be seen to contain nothing that could have been justly deemed offensive or exceptionable.

"Whereas, our loving subjects, being of the Protestant Reformed Religion, according to the constitution of the Reformed Churches in the United Provinces, and using the discipline of the said churches, as approved and instituted by the National Synod of Dort, in the year 1618 and 1619, are, in this and the neighboring provinces, very numerous, consisting of many churches and religious assemblies, the ministers and elders of which having taken into serious consideration the manner in which the said churches might be properly supplied with an able, learned, and well qualified ministry; and thinking it necessary, and being very desirous that a college might be erected for that pur-

pose within this our province of New-Jersey, in which the learned languages, and other branches of useful knowledge, may be taught, and degrees conferred; and especially, that young men of suitable abilities may be instructed in divinity, preparing them for the ministry, and supplying the necessity of the churches; for themselves, and in behalf of their churches, presented a petition to our trusty and well-beloved William Franklin, Esq., Governor and Commander-in-Chief in and over our province of New-Jersey, in America; setting forth that the inconveniencies are manifold, and the expenses heavy, in either being supplied with ministers of the Gospel from foreign parts, or sending young men abroad for education; that the present and increasing necessity for a considerable number to be employed in the ministry, is great; that a preservation of a fund for the necessary uses of instruction very much depends upon a charter, and therefore humbly entreat that some persons might be incorporated in a body politic, for the purposes aforesaid: and we being willing to grant the reasonable request and prayer of the said petitioners, and to promote learning for the benefit of the community, and advancement of the Protestant religion, of all denominations; and more especially to remove as much as possible the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry to a foreign country for education, and of being subordinate to a foreign ecclesiastical jurisdiction: KNOW ye, therefore, that considering the premises, WE do of our special grace, certain knowledge, and mere motion, by these presents, will, ordain, grant, and constitute, that there be a college, called Queen's College, erected in our said province of New-Jersey, for the education of youth in the learned languages, liberal and useful arts and sciences, and especially in divinity; preparing them for the ministry, and other good offices; and that the trustees of the said college, and their successors for ever, may and shall be one body corporate and politic, in deed, fact, and name; and shall be called, known, and distinguished by the name of the Trustees of Queen's College, in New-Jersey.

"We do by these presents, for us, our heirs and successors, create, ordain, constitute, nominate, and appoint the Governor or Commander-in-Chief, the President of the Council, our Chief Justice, and our Attorney General of said colony, for the time being, Sir W. Johnson, Baronet, and Joannes Henricus Goetschius, Joannes Leydt, David Maurinus, Martinus Van Harlingen, Jacob R. Hardenbergh, and William Jackson, of our said colony of New-Jersey; Samuel Verbryk, Barent Vrooman, Maurice Goetschius, Eilardus Westerlo, John Schuneman,

of our province of New-York; and Philip Wyberg and Jonathan Dubois, of the province of Pennsylvania; Hendrick Fisher, Peter Zabriskie, Peter Hasenclever, Peter Schenck, Tunis Dey, Philip French, John Covenhoven, Henricus Kuyper, of our colony of New-Jersey, Esqrs.; and Simon Johnson, Philip Livingston, Joannes Hardenbergh, Abraham Hasbrook, Theodorus Van Wyck, Abraham Lott, Robert Livingston, Levi Paulding, John Brinckerhoff, Nicholas Stilwill, Martinus Hoffman, Jacob H. Ten Eyck, John Haring, Isaac Vrooman, Barnardus Ryder, of our province of New-York, Esqrs., trustees of our said college, in New-Jersey."

APPENDIX E.

THE PLAN OF UNION.

As the Doctor himself was, without doubt, the author of this plan, or of the greater part of it, and as its adoption had an important influence over the state of the Church—an influence that renders that adoption one of the most memorable and propitious events recorded in her history—the reader will probably be gratified to see the whole of it.

PRELIMINARIES.

"Whereas certain misconceptions concerning the bond of union between the Churches in this country and those in Holland, have been the unhappy causes of the past troubles: In order, therefore, to prevent these in future, and in consequence of the advice and direction of the reverend Classis of Amsterdam, in their last letter to us, we unite ourselves in one body, and we agree with each other to regulate our church government, and union with the mother Church in Holland, in the following manner:

I. *Adherence to the Constitution of the Church.*

We adhere, in all things, to the Constitution of the Netherland Reformed Church, as the same was established in the Church orders of the Synod of Dordrecht, in the years 1618 and 1619.

II. *Consistories.*

"The Consistories shall always be appointed, and their business conducted, agreeably to the Constitution of the Netherland Churches.

III. *Organization of the Superior Church Judicatories.*

"In addition to the above, we organize or establish, according to the counsel and advice of the reverend Classis of Amsterdam, approved in the Synod of North-Holland, such ecclesiastical assemblies as are consistent with the government and constitution of the Netherland Church, and our relation to the same; which judicatories shall be distinguished by such names as shall hereafter be determined.

IV. *Number of these in general.*

"These judicatories shall be two in number, which we provisionally call the Particular and General Assembly, till their names shall be more particularly agreed upon.

V. *Matters to be discussed in the Particular Assemblies.*

"In the Particular Assemblies, all matters regarding the interests of subordinate congregations, and which can not be determined by the consistories, shall, in the first instance, be regularly brought forward, and acted upon, (even to the suspension of ministers for improper conduct,) before they can be brought up to a higher tribunal.

VI. *Members of these Assemblies.*

"At these Assemblies, each minister, with his elder, belonging to the same, and furnished with suitable ecclesiastical credentials, shall attend at the proper time and place. With respect to absentees, special regulations may afterwards be made.

VII. *Number of these Assemblies.*

"These Assemblies shall be five in number. This number may, nevertheless, hereafter be increased by the General Assembly, and the place of meeting changed, as circumstances shall require.

VIII. *Three in the Province of New-York, and two in New-Jersey.*

"Three of these Assemblies shall be held in the province of New-York, and two in the province of New-Jersey.

IX. *One in the City of New-York.*

"In the province of New-York, one shall be held in the city of New-York; to which shall belong all the Low Dutch Reformed churches,

whatever their language may be, on Long-Island, in the city and county of New-York, and in the county of Westchester. Whether the churches in the county of Richmond shall belong to this Assembly, is not yet determined.

X. *One in Kingston.*

"Another shall be held in Kingston, to which shall belong the churches of Dutchess and Ulster counties, and the congregation of the Camp.

XI. *One in Albany.*

"A third shall be held alternately in Albany and Schenectady, to which shall belong the churches in the counties of Albany, Glocester and Cumberland.

XII. *One in Brunswick.*

"In the province of New-Jersey, one shall be held at New-Brunswick, to which shall belong the churches in the counties of Richmond, Monmouth, Middlesex, Somerset, Hunterdon and Sussex.

XIII. *One in Hackensack.*

"The other shall be at Hackensack, to which shall belong those of the counties of Bergen, Orange, Essex, and Morris.

XIV. *Time of Meeting.*

"These Assemblies, on account of the distance of the respective members from each other, shall not hold more than one ordinary meeting in each year. The particular time of meeting is deferred to a future opportunity.

XV. *Correspondents.*

"When these Particular Assemblies shall correspond with each other, and in what manner, is also deferred.

XVI. *General Assembly.*

"In addition to the above, a General Assembly shall be held every year, composed of delegates from each Particular Assembly.

XVII. II.*Members of the same.*

"To this reverend Assembly shall be delegated, from each Particular Assembly, two ministers, each with an elder, furnished with suitable credentials.

XVIII. *Place of Meeting.*

"The meetings of this General Assembly shall be held alternately at New-York and Kingston; the reverend Assembly, shall, nevertheless, have liberty of appointing a third place of meeting in the province of New-Jersey.

XIX. *Time of Meeting.*

"The time of meeting shall be considered hereafter, and appointed in the most suitable season, and so as to be most convenient for the Particular Assemblies.

XX. *Examination, Preparation, and Peremption.*

"For this General Assembly, with the approbation of the reverend Synod of North-Holland, and the reverend Classis of Amsterdam, we assume the long-wished-for right of examining candidates for licensure and for the ministry; and also further to qualify those who are lawfully called, as the same is practised in the Netherlands. A list of all those who have been examined and ordained, as also of the newly-settled and removed ministers, shall be kept in our yearly acts, and sent over with a request to the reverend Classis of Amsterdam, that they may be carefully inserted in the register of ministers, and numbered by them among the North-American preachers in both provinces.

XXI. *Matters to be treated of in the General Assembly.*

"All church matters which can not be determined in the Particular Assemblies shall, when regularly brought up, receive their complete and final decision in the General Assembly. In some particular cases the following rules shall be adopted:

XXII. *Union with the Church of Holland.*

"To preserve in the best possible manner the bond of union with our highly esteemed mother Church, (which we greatly desire,) there shall first be sent, every year, a complete copy of all the acts of our General Assembly, signed by the Præses and Scriba for the time being, to the Classis of Amsterdam, as duly named by the Synod of North-Holland for that purpose.

XXIII. *Appeals concerning Doctrines.*

"Secondly, Whenever differences may arise on important doctrines among the brethren, whether ministers or communicants, a decision on

which might be matter of grievance to some, the case in difference shall be left to the judgment of the reverend Classis, or if need be, to the reverend Synod of North-Holland, according to whose decision the General Assembly, as well as the condemned party, shall conform or act.

XXIV. *Depositions.*

"In case a minister, on account of doctrine or life, shall be deposed, and conceive himself aggrieved by such deposition, he shall have the liberty of laying his case before the reverend Classis of Amsterdam, or through it before the reverend Synod, for their judgment, whether he may be called again or not; and the General Assembly, with the deposed minister, shall be bound to submit to the judgment of the reverend Classis. In the mean time, however, in consequence of the length of time required for deciding such an unhoped-for case, the congregation of the deposed minister, if they request it, shall be furnished with another pastor.

XXV. *Approbation of Calls.*

"It is agreed, that the approbations of the calls of candidates, on their *exam. peremp.*, shall be given to the General Assembly, but that of ministers, considering the wants of the Church, shall be given to the Particular Assembly to which the calling congregation belongs.

XXVI. *Visitation of the Churches.*

"Concerning the visitation of churches, there shall be particular regulations adopted in the General Assembly which is to be organized.

XXVII. *Extraordinary Meetings.*

"Extraordinary meetings of the General and Particular Assemblies may be held for the examination and decision of matters which, for urgent reasons, can not be deferred till the ordinary meeting. These meetings may be called by the last Præses and Scriba of the respective assemblies.

XXVIII. *Professorate.*

"Concerning the professorate, we will act according to the advice of the reverend Classis of Amsterdam, namely: we will provisionally choose one or two professors to teach didactic, elenchtic, exegetic, etc., theology, according to the received doctrines of our Low Dutch Reformed Church, to which office we, according to the judgment of the

Classis, will choose, on favorable terms, such divines from the Netherlands as are of acknowledged learning, piety, and orthodoxy, and immutably attached to the Netherland formulas of union, said Classis having promised to recommend suitable characters.

XXIX. *Further Regulations respecting the Professorate.*

"The professor or professors above mentioned, as soon as the wished-for reconciliation in this country is obtained and finally established, shall be chosen and called, on a sufficient salary, though not without the approbation of the General Assembly, with this provision, that such professor or professors shall not stand in any connection with English academies, but shall give lectures on theology, in their own dwellings, to such students only who can produce testimony that they have studied two or three years at a college or academy, under approved teachers, and improved themselves in preparatory studies, such as the languages, philosophy, etc. Such professor or professors shall also preach once every month or fortnight, in Dutch or English, as well to assist the minister of the place where he or they reside, as to afford the students a good model of preaching, in consequence of which, the reverend professor or professors, shall be subject to the Particular and General Assemblies, in the same manner as is already specified, particularly of the ministers.

XXX. *Provisional Exception.*

"Nevertheless, since we, according to the condition stipulated by the Classis, can cherish no hopes of reaping the fruits of the above-mentioned professorate for a long time to come, we are of opinion, as there are now a number of students with one or other minister, who probably will in a short time be fitted for the *exam. prepar.*, that these students ought, in consequence of the great need of the churches, to be provisionally examined at the next meeting of our General Assembly.

XXXI. *Schools under the care of the Churches.*

"Finally, the respective congregations shall hereafter make it their business to establish public or private schools, in which, under the direction of Consistories, instructions shall be given, as well in the languages as in the fundamental principles or doctrines of the Reformed Dutch Church, as the same are taught in our Low Dutch churches.

GRIEVANCES.

ARTICLE I.

"Concerning those congregations who have two Consistories and two ministers, it would be desirable that they should unite in one body; but where this is impracticable, matters shall remain in *statu quo*, till means and opportunities shall be found, in God's providence, to lead to this union.

ARTICLE II.

"To those congregations who have one minister, but two consistories, it is earnestly recommended that they unite in one Consistory. The reverend brethren shall likewise avail themselves of every opportunity which offers, by brotherly exhortation, to effect the same; as also for those congregations which are situated as stated in the first article whilst we cordially supplicate the God of peace to remove all remaining grievances from such congregations.

ARTICLE III.

"Since, during the past troubles, some persons have been ordained for the holy ministry, whose examination and ordination is not deemed valid by some of the brethren, yet for peace' sake, rather than that the contemplated union should not be accomplished, these brethren agree, that every one whom the reverend Cœtes acknowledges as an ordained minister, shall be considered as such, and in that capacity take his seat in our Assemblies, not doubting but the reverend Classis of Amsterdam will agree with us in this particular.

ARTICLE IV.

"Since the reverend Classis of Amsterdam, in one of their last letters, express themselves favorably of the Rev. Hermanus Meyer, from which it plainly appears that they would fondly see a reünion between him and his congregation, if it were possible; we are of opinion, that in case that reverend brother accedes to the aforesaid articles of union, and subjects himself to this arrangement, such subjection is a sufficient ground to give him, as our esteemed brother, a seat and voice in the abovementioned Particular and General Assemblies, whilst the reverend Assemblies, as soon as they are organized in the manner specified, with the

advice of the reverend Classis, will offer their friendly aid for adjusting the differences between him and the congregation of Kingston, in case the wished-for union between them is not previously accomplished.

CONCLUDING ARTICLES.

I. *Exception.*

"The preceding articles shall not be binding in cases where they are hostile to any privileges granted by charter to any church.

II. *Binding force of these Articles.*

"As soon as these articles are constitutionally received and approved by this Assembly, each member shall provisionally give the other the hand of brotherhood or fellowship, in hopes that the reverend Classis and our respective congregations will approve and ratify the same, but they shall not be obligatory before such approbation of them shall be given by our respective congregations and the reverend Classis.

ARTICLE III.

"Since the Committee have the satisfaction to be unanimous in their opinion on these articles, subject, however, to superior judgment, it is their cordial desire and prayer, that this reverend Assembly may adopt the same, that the long-wished-for union may, if possible, be effected according to these articles, which may the God of peace and love grant of his mercy.

"NEW-YORK, *October* 18, 1771.

"*Signed by the above-mentioned Committee.*"

APPENDIX F.

THE REV. DR. HARDENBERGH, FIRST PRESIDENT OF QUEEN'S COLLEGE.

(*Abridged from the Rev. Dr. Messler's "Hollanders in New-Jersey."*)

Jacobus Rutsen Hardenbergh was born at Rosendale, Ulster co., N. Y., in the year 1738. He was the son of Joannes Hardenbergh, the chief owner of the manorial patent which embraced the whole of Sullivan and parts of Orange and Sullivan counties. He was not favored with the same advantages in early life as his contemporaries, but such was the force of his mind and the ardor of his application, that he rose to distinguished eminence and in the words of the Rev. Dr. Romeyn, "was justly esteemed a great divine." He began his theological studies at Raritan, N. J., under the direction of the Rev. John Frelinghuysen, and after his early and lamented death, married his widow, a woman of extraordinary endowments of mind, and of very fervent piety, whose memory, under the familiar name of "Yeffrow Hardenbergh," is still fragrant in the hearts of the pious people of that region. He completed his theological studies at Schenectady under the Rev. Dr. Romeyn, and was ordained in 1757. He was then called to the charge of five congregations in Somerset county, N. J., namely: Raritan, Bedminster, North-Branch, Neshanic and Harlingen, among whom he commenced his labors in May, 1758. The two last mentioned churches withdrew from the others in 1761 and called a separate minister, the late Rev. Jnc. M. Van Harlingen. During the next year Mr. Hardenbergh

paid a visit to Holland, and is said to have been the first minister ordained in America who ever preached in the churches of the Fatherland. On his return he was made D.D. by the trustees of Nassau Hall, Princeton.

His ministry at Raritan, which lasted for twenty-five years, afforded abundant evidence of his energy and zeal. He was faithful and unwearied in his efforts to stem the dissoluteness which naturally followed from the disorders of the Revolutionary contest. As for the contest itself, he was a sterling patriot and took no pains to conceal his sentiments, but supported the cause both by his oratory and his pen. He was a friend of Washington, who, when at his head-quarters in the neighborhood, often visited the Dominie at his parsonage. This made him a special object of hate to the Tories, and he was compelled for a long time to sleep with a loaded musket beside his bed. But he escaped unharmed and remained on his post until near the close of the war. He was a member of the convention which framed the first Constitution of New-Jersey. In 1781 he resigned his call and removed to Mombacus, now Rochester, Ulster Co., N. Y., where he labored for several years with his accustomed fidelity and zeal.

Dr. Hardenbergh, having been ordained by the Cœtus, was of course a warm supporter of that party. Anxious to secure and establish the independence of the Church, he was unwearied in his efforts to provide the means for the instruction of a ministry at home. It was principally through his influence while settled at Raritan that the charter of Queen's College was obtained in 1770 from the colonial Governor of New-Jersey. Hence when the struggle of the Revolution was over and the return of peace allowed the friends of the institution to proceed with their measures to endow and organize it, it is not strange that he was called to be its first president. In obedience to the call he left his paternal halls in 1786 and removed to New-Brunswick, where, in connection with his duties in the college, he held the office of pastor of the Reformed Dutch Church. But the labors of the station proved too severe for his enfeebled constitution, and he died of pulmonary disease on the 30th of October, 1790. His dust mingles with that of Condict, Livingston, DeWitt, Woodhull,

and Cannon, who like him died while laboring to advance the interests of the institution at New-Brunswick. "His piety was ardent; his labors indefatigable; his ministry greatly blessed; and when he died he was universally lamented."—(The Rev. Dr. Romeyn, in the *Christian's Magazine.*)

APPENDIX G.

THE REV. THEODORIC ROMEYN, D.D.

The Rev. Dr. T. Romeyn was one of the brightest ornaments and most useful ministers of the Dutch Church. In vigor of intellect, learning, piety, and zeal, there were few superior to him; and the letters of Dr. L. to him afford a strong attestation of his eminent worth, and of the great influence which he had in their assemblies. Of four or five, Dr. Westerlo, Dr. Hardenbergh, Dr. Meyer, Dr. Romeyn, and Dr. L., whose heads, and hearts, and hands, had been very remarkably united in some of the most important business of the Church, and who had labored with equal zeal and perseverance to promote her best interests, the latter was now the only one left.

The following tribute of respect to the memory of Dr. Romeyn is given in a volume of the sermons of his distinguished son, the late Rev. Dr. J. B. Romeyn, of New-York, *as an extract* from the funeral sermon preached on the occasion of his death, by his colleague and successor, the late Rev. John H. Mier. (See Vol. i. page 194.)

"The Rev. Dr. Romeyn possessed a mind strong and energetic and more than ordinarily comprehensive, capable of viewing things in their natures, their connections, their dependencies, and ends. His apprehension was quick, his understanding clear and informed. His judgment was sound and mature, and his memory remarkably retentive. In the application of these powers of mind, he was chiefly bent upon his professional studies. In these he most delighted, and labored most of

all to excel. He was versed in the circles of general science, well read in history, and had made no mean attainments in the philosophy of the human mind.

"In the discharge of his ministerial functions, he proved himself an able minister of the New Testament, a watchman that needed not be ashamed. As he had loved the doctrines of grace, and had experienced their power and influence on his own heart, so also he insisted upon them in his public ministrations. His theme uniformly was Christ and him crucified. His manner was bold, intrepid, and daring. In the execution of his duties he was neither daunted nor moved. He was the Boanerges of the day. When he reproved, the sinner trembled. When he pronounced Ebal's curses against the wicked, it was like the thunders of Sinai. He, however, was not incapable of the pathetic. He could, at times, move the heart and melt the audience into tears. His discourses were solid and interesting, ofttimes enlivened by historical anecdotes. In the introduction of these he was peculiarly happy. He always entered deep into his subject. His delivery was animated and unaffected, without ostentation, and becoming his subject. He aimed at nothing but what was perfectly natural.

"In his intercourse with the world, he supported a becoming dignity. Independence of sentiment marked his path through its busy rounds. He knew not how to dissemble. He was polite to all, familiar with few. This rendered the circle of his intimates contracted, and the number of his confidential friends small. In his conversation he was interesting, always instructing. His family in him have lost an affectionate relative, a watchful guardian, and a great example; the Church a pillar, and society an ornament."

APPENDIX H.

THE REV. DR. G. A. KUYPERS.

Gerardus A. Kuypers was born of Holland ancestors in the island of Curacoa, Nov. 16, 1766. He was brought to this country in early childhood by his father, the Rev. Warmoldus Kuypers, and received his education in the Academy at Hackensack, N. J., under the late learned and pious Dr. Peter Wilson. His theological studies were pursued under the superintendence of his father, and of the Rev. Drs. Romeyn and Meyer. Having been licensed to preach the Gospel by the Particular Synod of New-York in October, 1787, in the following June he was ordained to the ministry and installed as a collegiate pastor of the Reformed Dutch Church of Paramus. Upon a second invitation from the church of New-York, he became one of its pastors in connection with the Rev. Drs. Livingston and Linn, his services being confined to the church in Garden street, where he was installed as preacher in the Dutch language, by Dr. Livingston, on the first Lord's day in May, 1789. He continued to preach in the Dutch, of which he was a finished master, until 1803, when that language was disused in the services of the sanctuary. From that time he ministered in equal measure with his colleagues in all the edifices used for public worship until the month of June, 1833, when it pleased the Master to call him home. During his ministry of more than forty-four years he was contemporary with ten colleagues, five of whom preceded him to the inheritance above. At the time of his death, he was the senior of

all the pastors of all the denominations in the city of New-York.

It appears by the discourse of the Rev. Dr. Knox, preached upon the occasion of his death, (from which the preceding details have been drawn,) that Dr. Kuypers was a man of sound and well furnished mind, of singularly retentive and accurate memory, of rare self-control, and of a holy, humble, and consistent life. He was a profound student of the Bible, warmly attached to the doctrines of grace, and a richly evangelical and practical preacher. His pastoral gifts were excellent, and his profiting in them appeared unto all. He was a man of peace and prudence, even to a proverb. His end was such as became his life: it was peace-assured, serene, overflowing peace.

APPENDIX I.

THE REV. DR. ABEEL.

John N. Abeel was a native of the city of New-York. Having made sufficient progress in preparatory studies, at a school in Morristown, N. J., he entered Princeton College; and his course in this institution completed, he commenced the study of law in New-Brunswick under the late Judge Patterson. In the office of this gentleman he remained about a year, when, being made experimentally acquainted with the power of divine grace, he left it and put himself under the care of Dr. Livingston, to study theology. Shortly after, receiving the appointment of a tutor of Princeton College, he repaired thither, and while engaged in the duties of this station, prosecuted and finished his preparations for the ministry, under the celebrated Dr. Witherspoon. He was licensed to preach the Gospel by the Classis of New-York, in the month of April, 1793. His first settlement was in the second Presbyterian Church of Philadelphia, as a colleague with the Rev. Dr. Green; but in the fall of 1795, he accepted a call from the church of New-York, and removed to this city, where he labored in the Gospel, until the commencement of the disease which terminated in his death. He died in January, 1812, in the forty-third year of his age. This eminent servant of Christ was indeed a "beloved minister." His eloquence in the pulpit, mild, interesting, and persuasive in an uncommon degree; his amiable disposition and unassuming manners; his affable and instructive conversation; his unaffected piety; his fervent zeal,

greatly endeared him to the people of his charge, and to the Church at large. Many precious souls received the grace of God under his faithful preaching, who will be his glory and his joy in the presence of the Lord Jesus Christ; and his great and successful exertions in behalf of the theological school ought never to be forgotten.

APPENDIX J.

THE REV. DRS. SCHUREMAN AND BRODHEAD.

DR. SCHUREMAN.

John Schureman was born Oct. 19, 1778, in the neighborhood of New-Brunswick. As soon as he was sufficiently initiated in the learned languages, and other preparatory studies, he became a member of Queen's College, and was admitted to the degree of Bachelor of Arts in that institution, Sept. 30, 1795, when he was not yet seventeen years of age. He pursued the study of theology under Dr. Livingston, and, in 1800, was licensed to preach the Gospel. About a year after, he was ordained to the service of the sanctuary, and installed pastor of the Reformed Dutch Church at Bedminster, N. J. In 1807, he accepted a call from the Reformed Dutch Church at Millstone, N. J., and in 1809, he was called and installed one of the pastors of the Collegiate Reformed Dutch Church in New-York. He had not been settled long in the city, before he found his health to fail him, and this continuing to be the case more and more, upon receiving an invitation to occupy the vacancy in Queen's College, occasioned by the death of Dr. Condict, he resigned his pastoral charge, and removed to New-Brunswick, in 1811. The college was, for the present at least, irrecoverably depressed, and all the efforts he could employ to improve its state, proved unavailing; but his removal was, by the divine blessing, the means of restoring his health. In January, 1813, he was installed in the pastoral charge of the Reformed Dutch Church in New-Brunswick; this situation, however, the failure of his health again soon compelled him to relinquish. In

October, 1815, the General Synod, as stated above, appointed him professor of ecclesiastical history, etc., and in May, 1818, his earthly house was dissolved, and he was translated to an house not made with hands, eternal in the heavens, in the 40th year of his age. His character was well drawn in a few words, in a letter addressed to the Rev. Dr. Gunn, shortly after his death, by Dr. Livingston.

"You knew him. He was mild and pleasant; discerning and firm; steadfast, but not obstinate; zealous, but not assuming. The frequent hemorrhage of his lungs and the habitual weakness of his constitution prevented him from close and intense studies; yet he was a good belles-lettres scholar. His style was correct and pure; and he made such progress in the official branches of his professorship, that his lectures upon ecclesiastical history and pastoral theology were highly acceptable, and very useful. The suavity of his manners and the propriety of his conduct endeared him to the students, and recommended him to the respect and affection of all who knew him. He was growing into extensive usefulness, and had he lived, and progressed as he began, would have become a treasure to the Theological College."

He was truly one of the excellent of the earth, and furnished with such gifts, natural and acquired, that had his life been spared he would doubtless have become very distinguished in the department assigned him. The Church greatly deplored the loss sustained in his death; and the following was the expression of the sentiments of the General Synod, in reference to the event:

"The death of the late professor, Rev. Dr. John Schureman, is an event which, however it may have been his incalculable gain, is deeply to be deplored by us. So amiable were his manners, so undoubted his piety, so acceptable his services, and so flattering were the prospects, as to his usefulness to the Church, that we can not but mourn that such a man is removed from our institution. But it is the Lord's will, and we are to be resigned; besides, the cause of our college we trust is the Lord's cause, and we are assured that it shall be promoted." At the next session of Synod, it was resolved, "that a plain tombstone be erected over his grave, with a suitable inscription, declaring the import-

ant station he occupied in the Church, and the esteem which this body will long cherish for one whose praise was in all the churches."

DR. BRODHEAD.

The following sketch of Dr. BRODHEAD's life and labors is abridged from the narrative given at his funeral, June 8, 1855, by the Rev. Thomas DeWitt, D.D.

"Jacob Brodhead was born at Marbletown, Ulster Co., N. Y., on the 14th of May, 1782, of an old New-York family. His father was an officer in the Revolutionary army, and was present in command of a company of grenadiers at Burgoyne's surrender at Saratoga. In 1794 young Jacob commenced to study the languages under the Rev. Abraham Van Horne of Rochester, and at different periods subsequently continued his studies at Schenectady and Kingston. In November, 1799, he entered the junior class in Union College, and was graduated in the spring of 1801. He pursued his theological studies at first under the Rev. Dr. Frœligh, at Hackensack, N. J., and afterwards under his uncle, the Rev. Dr. Theodoric Romeyn, at Schenectady; during the latter period he also held the office of tutor in Union College.

"In April, 1804, he was licensed to preach by the Classis of Albany, and immediately received a call to the Reformed Dutch Church at Rhinebeck Flats, where he was ordained and installed in the following October. In the same month he was married to Eliza, daughter of John N. Bleecker, of Albany.

"The general character of Dr. Brodhead, and the popularity of his public services, attracted attention from other parts of the Church. In November, 1809, he received a call from the Collegiate Reformed Dutch Church in this city, which he accepted; and on the morning of Sunday the 17th of December following, he and the Rev. John Schureman were installed as colleagues with Doctors Livingston, Kuypers, and Abeel. The same afternoon Dr. Brodhead preached his introductory sermon in the Middle Church, from the text in 2 Cor. 12: 14: 'For I seek not yours, but you.'

"Dr. Brodhead's ministrations in the Collegiate Church were very acceptable and useful, and he won his way into the affections and respect of the people, many of whom still hold his labors here in grateful remembrance. He was active and earnest, as well in the Church as

out of it. Having been appointed in 1811, during the war, by Governor Tompkins, chaplain of a regiment of artillery, he constantly visited the troops at their station in the performance of his duty. In 1812, he was elected one of the trustees of Queen's (now Rutgers) College; and it is but just to say, that no one of his associates in that Board, during the many years he held a seat in it, surpassed him in devoted and intelligent service in behalf of the institution.

"A new enterprise, however, had been started, for the extension of the Reformed Dutch Church in the State of Pennsylvania; and Dr. Brodhead was appealed to, as the agent to carry it into effect. In the summer of 1813 he was urgently solicited by the congregation in Crown street to go to Philadelphia, and undertake the establishment of the first Reformed Dutch Church in that city. He yielded to these solicitations, resigned his position in the Collegiate Church, and went to Philadelphia in September of that year. In his labors in that sphere he was eminently successful. He took a high stand at once among the clergy in that city. The venerable Bishop White, Dr. Milnor, and Mr. Boyd, of the Episcopal Church; Dr. Green, Dr. Potts, and Dr. Janeway, of the Presbyterian; Dr. Helmuth, Dr. Staughton, and other eminent ministers of other denominations, were among his warmest friends. The Rev. Joseph Eastburn, well known as "Father Eastburn," the seaman's friend, was very intimate with him, and frequently assisted him in his pulpit services. A second Reformed Dutch Church was organized under Dr. Brodhead's auspices, and for several years was ministered to by the Rev. David Parker. Another was established in Spring Garden, which was ministered to, during his residence in Philadelphia, first by the Rev. Brogun Hoff, and afterwards by the Rev. Jacob C. Sears. The congregation and the membership of the Crown-street Church continually increased until they became strong and prosperous. The blessing of the Head of the Church rested upon his ministry during its continuance there for twelve years, in which time he declined several invitations to other places, among which was Market street, in this city, where a new Reformed Dutch Church had been organized. He was also strongly urged to accept a call from the Vandewater-street Church; and overtures were made to him to become President of the Theological Seminary at Carlisle.

"In the spring of 1826, Dr. Brodhead returned to New-York, having accepted a call from the Reformed Dutch Church in Broome street, which was then in a weak condition. Old friends greeted his return warmly; and many flocked to attend his preaching. His church

was soon filled. Nor did he neglect the calls of duty and benevolence in various departments. Among other efforts of this character, he took an active part in the first steps toward the foundation of the present New-York University. He remained the acceptable and useful pastor of the Broome-street Church until October, 1837; when, for the benefit of his wife's health, and having purchased a country residence on the margin of the Hudson river, he removed to Saugerties, in Ulster county, and accepted a call from the church at Flatbush, in its vicinity, a few miles north of Kingston.

"In the spring of 1841, after much solicitation, Dr. Brodhead was prevailed upon to give up his residence in the country, and become the minister of the Central Reformed Dutch Church in Brooklyn, in which charge he continued until October, 1846, when he relinquished it. From this time he resided alternately at Brooklyn, New-York, and Springfield, with different branches of his family, almost constantly performing ministerial services for vacant churches, or in aid of his brethren. In October, 1854, he visited New-York, and remained with his only son during the winter. He preached once on each Sunday during the winter, in the Broome-street Church, which was then vacant, and in the Collegiate churches. His last sermon was preached in the Ninth-street Church, on the first Sunday in March, upon the parable of the Pharisee and Publican, Luke 18 : 9, etc.

"Soon afterwards his health failed, and he returned to his daughter's residence at Springfield towards the end of April, in the hope that a change of air would be beneficial. In this he was disappointed. Disease rapidly advanced and took firmer and deeper hold. But the love of that truth which he preached so earnestly in life, was strong in death. He looked serenely at the approach of the destroyer with firm confidence in Christ, until at last, on the morning of Wednesday, the 6th of June, surrounded by his surviving family, he gently and peacefully fell asleep in the faith and hope of that Saviour whom he had loved and served.

"The piety of Dr. Brodhead, springing up in early life, was deep and tender. It was not impulsive and spasmodic, but springing from the living fountain—'the well of water within the soul, springing up into everlasting life'—and it was steady and even, expanding and deepening in its onward course. It intermingled with all his studies, labors, and associations in life, and stamped the character of his ministerial and pastoral services. His sentiments were strictly and decidedly evangelical, in close conformity to the Church of his fathers, which he

loved and served. They were ever prominent in his preaching, clothed in the mould of experience and practice. He was distinguished by the great tenderness of feeling which characterized his preaching and his pastoral intercourse with his people. Those who attended his ministrations remember how often, in the fullness of his emotions, his voice faltered, and tears flowed forth, as he besought sinners to be reconciled unto God, and dwelt upon the love and grace of Christ. His manner was simple, chaste, animated, and effective. His prominent characteristic was that of a 'son of consolation;' but, knowing the 'terrors of the Lord,' he could employ them in order to 'persuade men.' His appeals to the impenitent were often most bold and pungent, but they were ever in the spirit of Paul, who said: 'Of whom I have told you often, and tell you even now, WEEPING, that they are the enemies of the cross of Christ.'

"Dr. Brodhead combined the strongest and most uncompromising attachment to the doctrines and order of his own Church, with an enlarged charity towards, and the kindest friendly intercourse with, evangelical Christians of different denominations. His spirit was large, loving, and catholic. The courtesy and amenity of his manners, the faithfulness and acceptableness of his preaching, and his benevolent pastoral intercourse, left a sweet savor of affectionate regard in every church where he ministered; and in his visits to them afterwards, and in supplying his old pulpits, he was ever most ardently greeted. Not a ruffle of feeling in all his pastoral charges was ever found. He has now received the end of his faith—the salvation of his soul.

APPENDIX K.

THE REV. ELIAS VAN BUNSCHOOTEN.

THE following notice is abridged from the Rev. Dr. McClure's article in the New-Brunswick Review, February, 1855:

"ELIAS VAN BUNSCHOOTEN [this mode of spelling the name is adopted because it is the one which is found on his college diploma, and which he was wont to use himself] was born at New-Hackensack, Dutchess county, N. Y., on the 26th of October, 1738. All that is known of his early education is, that he was honorably graduated from Nassau Hall, in October, 1768. He afterwards studied for the ministry with the Rev. Harmannus Meyer, of Kingston, and the pupil reflected honor on his worthy instructor. Living tradition speaks of Mr. Van Bunschooten as a scholar and lover of learning. This is also indicated by the collection of books he left at his death. The venerable tomes of Dutch and Latin divinity and commentary, show plainly enough what were his favorite studies. It is, perhaps, a still better proof of his proficiency that persons residing on the field of his later labors ascribe the present high state of mental and moral culture there very much to the influence of his able and learned ministry.

"He was licensed to preach in 1773. His first settement in the ministry was at Schaghticoke, on the Hudson, where he labored in the Gospel for several years. We know not why he left that place in 1785. The rest of his life was spent in missionary labor, in the beautiful Kittitiny Valley, which, with a breadth varying from ten to twenty miles, extends more than a hundred miles from the Delaware to the Hudson. This valley has a water-shed each way, the Paulin's kill and the Wall kill having their sources near together—the former running into the Delaware, and the latter into the Hudson. This valley comprises

nearly the whole of the counties of Warren and Sussex, in New-Jersey, and of Orange and Ulster in New-York. It is one of the finest and healthiest grazing and dairy regions in this country, but was very thinly peopled at the close of the Revolutionary war. Though lying mostly within fifty or a hundred miles of our great commercial emporium, this was then a frontier region.

"May 11, 1785, Mr. Van Bunschooten received a call from three consistories, combined in one charge. He accepted the call on the 9th of July, and was duly installed on the 29th of August, by his old and intimate friend, Dr. Jacob R. Hardenbergh. His parochial charge extended to the magnificent length of fifty miles, through which the settlers' axes had forced a few rough horse-tracks. One of these three preaching stations was Magagkamack, near the romantic spot now known to travellers over the Erie railroad as Port Jarvis. Another of these stations was Minisink, and the third was Walpack, occupying an angle of the Delaware, where three States—New-York, New-Jersey, and Pennsylvania—corner on each other. His stipend of a little more than a hundred pounds, was raised by the three congregations in unequal proportions. There is a local tradition, that a deacon who collected his pittance in Minisink, defaulting in payment, mortgaged his farm to the dominie as security. The mortgage was foreclosed after he had ceased to minister in that place, and *was given to the church for a parsonage.*

"It was while he tended this triple charge, that the Clove church was formed. This place had its name from the Dutch *kloof*, a valley cloven by a stream; and it makes a part of the wealthy township of Wantage. It was here that he closed his useful life. The inhabitants, to the number of fifty-eight, in an instrument bearing date August 21, 1787, petitioned the reverend Classis of New-Brunswick to organize a church among them. In this paper they say: 'Our ancestors, a few in number, who formerly belonged to the Low Dutch Reformed Church, settled our country about forty years since. During part of that time the Rev. Mr. Thomas Romine, by permission of his church-council and people of the Minisinks, preached some of his time amongst us. By his leaving there, we again became destitute, till the Rev. Mr. Bunschooten was installed in Minisinks congregations, who labored some time amongst us; and whose labor, to appearance, has been attended with the blessings of God, so as we have upwards of thirty communicant members amongst us.' On the 16th of September, the Classis took order for the formation of the new church, and appointed Mr. Van

Bunschooten to attend the duty and to ordain the officers. This accordingly took place, with due and deliberate slowness, on the 16th day of April, in the following year. The church was constituted with fifty members, of whom the males were equal in number with the females.

"He seems to have taken up his abode at the Clove in 1792, though still dispersing his efforts as widely as before. In 1799, at a meeting of the three consistories of Minisink, Walpack, and the Clove, it was agreed to separate. His field was now reduced, though still quite extensive, to the latter congregation, having for an out-station Magagkamack; or, as it was called in common parlance, 'Over-the-mountain.' In a communication to the Classis, at this time, the Consistory of the Clove solicit that the separation of the congregations may not disturb the pastoral relation between the Consistory and Mr. Van Bunschooten; 'forasmuch,' say they, 'as he is willing to serve us as many Sabbaths per year as we can reward; for we are persuaded we can not obtain a sufficient support for a minister of the Gospel with a family; besides, our evangelic preacher has purchased a farm, and the days that the Lord will suffer him to live, he means to spend amongst us.'

"Here he 'wrought with labor and travail,' like the unmarried apostle, and rejoiced to see some increase of his spiritual children, giving him 'a name better than that of sons and daughters.' He seems to have enjoyed a precious season of revival in 1803, during the spring and summer of which year forty-two were added, by confession, to the communion of the Church. In consequence of his advanced age, he ceased from acting as pastor, after the commencement of the year 1812, though still retaining the confidence and affection of the people. Here, by the blessing of God upon his inherited industry and frugality, Mr. Van Bunschooten rapidly increased his worldly substance. From the accumulations of his later years, he was enabled to become a bountiful benefactor of the Church of his fathers, as well as to leave to his favorite nephew, who was the staff of his old age, a fair domain of some seven hundred acres of hill and dale, together with other possessions, which still remain, with ample additions, in the possession of that estimable and honored family. May they follow him also to the possession of a better heritage on high.

"His public ministrations were performed, as occasion required, either in Dutch or English. He spoke extemporaneously, though he wrote out a very brief outline of the course of remark to be pursued.

These 'skeletons' are all in the Dutch language, and amply show that the strain of his preaching was highly evangelical. He was clear and distinct in argument, and altogether Scriptural in his matter. He did not ordinarily use loudness of voice, or much of what Cicero calls the 'sermo corporis;' but still delivered the Gospel message with an earnest and holy unction. We doubt not there rests upon him the 'blessing of many who were ready to perish.'

During his last illness, which was somewhat protracted and painful, he was patient and submissive, and died in that peace of God he had so long proclaimed, as an ambassador of Heaven in a rebellious world.

He died in January, 1810, and was buried at the Clove; but in 1817 the General Synod of the Dutch Church, in grateful memory of their benefactor, procured the removal of his remains to the church-yard of the First R. D. Church in New-Brunswick, where they now rest under a durable monument, with a suitable inscription. His donation was, so far as is known, the first endowment in our country for theological education, so far as we are informed. By it, sixty Christian ministers at least, among whom are the honored names of Abeel, Thompson, and Pohlman, are computed to have been aided in their preparation for their work."

APPENDIX L.

THE REV. PASCHAL N. STRONG.

Paschal Nelson Strong was born at Setalkel, township of Brookhaven, Long-Island, on the 16th of February, 1793. His preparatory studies were pursued under the care of the Rev. John McDonald, of Albany. He entered the Freshman class of Columbia College in the autumn of 1806, being then only thirteen years of age; but such was the completeness of his preparation, that he at once took rank at the head of the class, a position which he maintained until his graduation in 1810, when he received from the faculty the highest academical honors of the institution, and from his class-mates the appointment of valedictory orator. Soon after, he entered the theological seminary of the Associate Reformed Church, then under the care of that distinguished man, the Rev. John M. Mason. D.D. On the completion of the prescribed course of study, in the spring of 1815, he was licensed to preach the Gospel by the Presbytery of New-York.

On the 14th of July, 1816, he was (in connection with the Rev. John Knox, D.D.) ordained and installed as one of the pastors of the Collegiate Church of New-York. In this station he continued to labor with great ability and acceptance until the month of December, 1824, when, his health having become impaired, he sailed to the island of St. Thomas, for the purpose of recruiting. But the voyage was stormy, and severe exposure aggravated his disease. After his arrival, he occasionally rallied, but gradually grew worse, until April 7, 1825, when he entered into rest. His ministry was comparatively short; but few men

have ever left behind them such deeply-traced memorials of pow er and zeal. Many of his old parishioners, even after the lapse of more than thirty years, speak with affectionate pride of his rare and fervid eloquence.

The following notice of his character is taken from the conclusion of a sermon, preached on the occasion of his death, by the Rev. Dr. Knox, one of his colleagues:

"His disposition was amiable. He was tenderly attached to his family. His manners were courteous. His spirit was resolute and generous almost to a fault. His mind was gifted in more than an ordinary degree; and his opportunities of improvement were not neglected. With a memory peculiarly tenacious, and the power of precise and accurate discrimination, for one of his years, his attainments, especially in *classical* and *critical* learning, may, without exaggeration, be pronounced *eminent*. In *scholarship* he excelled, and *critical* research was with him a favorite employment.

"He wrote with elegance and force. His discourses were clear, accurate and tasteful; his style copious and adorned; his voice melodious; his enunciation easy and natural; his preaching evangelical and faithful."

APPENDIX M.

THE REV. DR. WOODHULL.

Selah S. Woodhull was born in New-York, August 4, 1786. When only twelve years of age, he had the misfortune to lose both his parents. He was at that time a member of the Freshman class in Columbia College, but was immediately removed to Yale College, where he completed his academical course. Soon after he was graduated, he commenced the study of theology, under his uncle, the Rev. John Woodhull, of Freehold, N. J., and prosecuted it with such zeal and success that he was licensed to preach the Gospel by the presbytery of New-Brunswick when only in his nineteenth year. He was first settled as a pastor in the Presbyterian church at Boundbrook, N. J.; but after laboring there for about a year, was called to succeed the Rev. John B. Johnson in the charge of the Reformed Dutch Church of Brooklyn, where he was installed in the autumn of 1806. Here he labored for nearly twenty years with great popularity and usefulness. Being endowed with an unusual faculty for business, he soon became a prominent member of the judicatories of the Church, and had a large share in devising and executing almost all the important arrangements connected with the transfer of the theological school to New-Brunswick. He was also for many years the able and indefatigable Domestic Secretary of the American Bible Society.

In 1825 he was appointed Professor of Ecclesiastical History, Church Government, and Pastoral Theology in the Theological Seminary, and of Metaphysics and the Philosophy of the Human

Mind in the College. He accepted these appointments, and removed to New-Brunswick in the autumn of the same year. For the duties of this position he was exceedingly well qualified, and he entered upon them with such zeal and energy as to excite the highest hopes of his future usefulness and success. But these hopes were soon extinguished by his decease in the following February.

The news of his death was received with great and general sorrow. His congregation gave a substantial exhibition of their sense of his ministerial faithfulness to them and their affectionate regard to his memory, by a liberal gratuity to his widow. The General Synod took the following action: "This Synod *Resolve*, That while they humbly submit to the inscrutable Providence which has so soon and so suddenly called him away from these important stations, in the prime of life and in the midst of the fairest prospects of usefulness, they can not but lament, and they do deeply lament, the loss which the institution and the Church have sustained in his death. And as the piety, talents and acquirements of one so highly valued justly claim some public token of respect, this Synod further *Resolve*, To have placed over the grave of Professor Woodhull a neat plain monument, with a suitable inscription, commemorative of his character and worth." This monument was erected, and now stands in the church-yard at New-Brunswick.

INDEX.

Abeel, Rev. Dr., notice of, 387; called to New-York, 219.
Address of the Classical Letter from Amsterdam noticed, 183.
Albany, church formed there, 45; Dr. L.'s residence there, 151.
Ancestry of Dr. Livingston, 12-15.
Associate Ref. Church, correspondence with, 172.
Attachment of Dr. L. to evangelical truth, 323.

Baptism by sprinkling in a Baptist church, 111.
Basset, Rev. John, D.D., Professor of Hebrew, 232.
Bedford, Dr. L.'s residence at, 219; removal from, 220.
Bogardus, Rev. Everardus, first minister in New-Netherlands, 45.
Bonnet, Professor, 78; chief instructor of Dr. L., 80; recommends him as professor, 146.
Bork, Rev. Christian, converted under Dr. L., 154.
Brodhead, Rev. Dr., called to New-York, 241; notice of, 391.
Bunyan's "Grace Abounding" alarms Mr. L., 23.

Call to the ministry, Mr. L.'s anxiety concerning, 37, 38.
Clapp, Rev. Thomas, President of Yale College, 17.
Classis of Amsterdam controls the American churches, 48; deemed the only valid source of ordination, 49; approves of the Cœtus, 51; sends Dr. Laidlie to New-York, 62; licenses Dr. Livingston, 125; tries to reconcile Cœtus and Conferentie, 137
Classis, proposal to form one in America, 53.
Colonizing converted Jews, Dr. L.'s letter on, 304.
Condict, Rev. Lewis, D.D., 259; death of, 263.
Craumel, Bartholomew, Esq., 18; Mr. L. studies law with, 19.
Cœtus proposed, 50; formed, 51.
Conference at Utrecht, 109.
Conferentie, members of, 54; name assumed, 54.
Consistory of New-York call an English preacher, 62; have a civil suit against them, 65; call Dr. Livingston, 124; invite a convention of ministers and elders, 138; excuse Dr. L. from part of his services, 219; consent to his removal to New-Brunswick, 248.
"Consolers of the Sick," 44.
Convention of 1771, 139; of 1773, 144; of 1775, 147; of 1784, 187.
Constitution of the Church prepared by Dr. L. and Dr. Romeyn, 194; adopted by the Synod, 199.
Conversion of Dr. Livingston, 28; of a stranger by him, 103; of a student at law, 104; of a doctor of philosophy, 105-108; of a young man, 334; of Rev. C. Bork, 154; of a lady, 329.

Death of an Infant, Dr. L.'s letters upon, 307, 309.
Degree of D.D. conferred on Mr. Livingston, 130; Pres. Dagget's request to see the diploma of, 143.
De Ronde, Rev. Mr., opposes English preaching, 88; death of, 164.
De Witt, Rev. Thomas, appointed Professor in Theo. Sem., 294; account of Dr. Brodhead quoted, 391.
De Witt, Rev. John, appointed professor, 298; sermon quoted, 144.

Discretion of Dr. L., 321.
Divinity of Christ, Dr. L.'s conflict concerning, 25.
Doddridge's "Rise and Progress" useful to Mr. L., 24.
Dutch Missionary Society, 302; Dr. L.'s approval of, 303.

Elsnerus, Professor, 96: his prayers, 99.
English language introduced into the Church, 57; controversy it occasions, 61, 65, 83–89; induces many to become Episcopalians, 67.
Episcopal Church established by law in New-York, 58; Mr. L.'s views of, 70.
Erskine, Dr. John, letters of 169, 170.
Ex-king of Spain's interview with Dr. L., 328.

Flatbush, Dr. L.'s residence there, 177, 180, 182.
Fletcher, Governor, bigotry of, 57.
Forrest, Rev. Robert's letter on Dr. L.'s character, 331.
Frelinghuysen, Rev. J. T., notice of, 359; his children, 361.
Froeligh, Rev. Sol. D.D., appointed Professor of Theology, 226.
Funeral service, published by Dr. L., 260.

Garden-street Church, reopened, 164; Dutch preaching in by Dr. Kuypers, 385.
Graham, Rev. Chauncey, teaches young Livingston, 16.
Green, Dr. Ashbel's letter on Dr. Livingston, 332.

Hardenberg, Rev. J. R.'s letter to Dr. L., 141; Dr. L.'s letter to him, 187; notice of, 389.
Holland, residence of Livingston of Ancrum there, 357; of Dr. Livingston, 95; state of religion in 1814, 278.
Holy days, Dr. L.'s views of, 122; usages concerning, 123.
Huff, Mrs. B., death of, 294.

Inaugural oration, Dr. L.'s., 168.

Janeway, Rev. Dr.'s letter on Dr. L.'s character, 333.
Journal of Dr. Livingston burned, 152.
Justification by faith, Dr. L.'s conflict concerning, 26.

Kennicott, Dr. L.'s visit to, 130.
Kent, Rev. Moss, Mr. L.'s tutor, 16.
Kingston, Dr. L.'s residence there, 150.
Knox, Rev. John, D.D., his account of Dr. Kuyper's quoted, 386; of Rev. P. N. Strong, 400.
Kunzie, Rev. Dr., notice of, 210.
Kuypers, Rev. Dr., notice of, 385; called to New-York, 182.

Laidlie, Rev. Dr., account of, 62; called to New-York, 62; usefulness, 64; first interview with Dr. Livingston, 75; letters from 90, 91; death of 164.
Latin language, Dr. L.'s familiarity with, 97, 336.
"Line of Influence," 154.
Linn, Rev. Dr., called to New-York, 181; retires from active service, 236; death, 236; Dr. L.'s opinion of, 181.
Livingston of Ancrum, sketch of, 351.
Livingston, Henry, 15.
Livingston, John H., born, 162; educated, 17; in college, 18; studies law, 19; is converted, 28; studies theology, 37; goes to Holland, 77; studies at Utrecht, 80; usefulness there, 103; meets Dr. Witherspoon, 112; licensed, 125; obtains degree of D.D., 130; called to New-York, 126; ordained, 128; returns to America, 131; success, 134, 173; presides in Convention of 1771, 139; marries, 149; resides at Kingston, 150; Albany, 151; Poughkeepsie, 154; returns to New-York, 162; appointed Professor of Theology, 167; rem ves to Long-Island, 219; returns to New-York, 227; selects psalmody, 184; revises constitution, 194; missionary zeal, 239; made President of Queen's College, 243; goes to New-Brunswick, 256; procures Van Ben Schooten fund, 250; publishes a funeral service, 260; again revises psalmody, 261; has assistant professors, 283; health declines, 306; death, 312; funeral, 313; epitaph, 314; character, 316.
Livingston, Philip, 147.
Livingston, Mrs. Sarah, marriage of, 149; death of, 271; epitaph, 275.
Livingston, Robert, sketch of, 14.
Lott, Abraham, letter from, 83.
Ludlow, Rev. Dr., chosen Professor of Biblical Literature, 298.

Maclure, Rev. Dr., his article in North-British Review quoted, 154.
Marriage of a deceased wife's sister, Dr. L. publishes on, 284, 343.
Marselus, Rev. Dr., his sermon quoted, 327.
Mason, Rev. Dr. John, notice of, 210.
Meyer, Rev. Dr. Hermanus, notice of, 193.
Miller, Rev. Dr.'s, character of Dr. L., 337.

Messler, Rev. Dr.'s, Hollanders in New-Jersey, quoted, 359, 380.
Methodists, Dr. L.'s opinion of, 191.
Missions, Dr. L.'s zeal for, 239; sermons on, 239, 343.
Murray, Lindley and John, letters from, 211, 212.

New-Netherlands, first settlemen of, 43; character of the settlers, 46.
North-Dutch Church built, 120; opened, 125.

Organization, progress of in the Dutch Church, 167.

Plan of Union, 372.
Prayer, Mr. L.'s early fondness for, 21; afterward, 98, 328, 330; answers to, 63, 82; means of a lady's conversion, 329.
Presbyterian Church, Mr. L.'s views of, 70; correspondence with. 172.
Providence, interposition of, 34; temptation to deny, 99.
Psalms and hymns, first selection of, 184; second, 261.

Queen's College, origin of charter of, 369; proposed union of with Princeton, 203; revived in 1807, 239; covenant of trustees of with Synod, 239; Dr. L. President of, 259; plan to convert into a theological college, 276, 281; failure of the plan, 283; name changed to Rutgers, 301; prosperity of, 302.

Renslaer, his case noticed, 49, 50.
Ritzema, Rev. Mr., his prudence, 88; thought of as divinity professor in King's College, 115.
Rodgers, Rev. John, D.D., Dr. L.'s intimacy with, 210.
Romeyn, Rev. Jeremiah, appointed Professor of Hebrew, 234.
Romeyn, Rev. John B., Dr. L.'s letter to, 232; his letter to Dr. L., 278.
Romeyn, Rev. Theodorick, notice of, 383; called to New-York, 178; aids to prepare the constitution, 194; appointed Pres. of Queen's College, Professor of Theology, 226.

Schorelenburg, Rev. Mr., 79; Dr. L.'s visits to, 80, 81.
Schureman, Rev. Dr., notice of, 389; called to New-York, 241; to professorship in Seminary, 283.
Scriptures, Dr. L., searches, 98; delights in, 330.
Scudder, Dr. John, notice of his conversion, 154.
State University, Dr. L.'s letter concerning, 165.
Strong, Rev. P. N., notice of, 399; founder of the Dutch Miss. Society, 302.

Tenderness of Dr. L. to the young, 326.
Theatre, Dr. L's opinion of, 73, 74.
Theological school formed in New-York, , removed to Flatbush, 177; to Bedford, L. I., 219; to New-York, 227; plan altered, 227, 233; removed to New-Brunswick, 240; a second proposed, 284, 289; endowed, 300, 301.
Trustees in Dutch Churches, Act of Legislature concerning, 175; Dr. L. gets it altered, 177.

Union College, Dr. L.'s letter concerning, 174.
Utrecht, the University of, 73, 95.

Van Aarsdaalen, Rev. Simeon, called to New-York, 171.
Van Benschooten, Rev. Elias, notice of, 395; Dr. L.'s letter to, 250; his bequest, 256; loss of his brother, 34, 35.
Voice, Mr. L.'s naturally weak, 121, 335.

Webster, Rev. Dr., notice of, 193; has Dr. L. for colleague in Albany, 151; Dr. L.'s letter to, 155; death of, 193.
West-India Company favor churches and schools in New-Netherlands, 45.
Whitfield, sermon affects Dr. L., 32; meets Frelinghuysen, 360.
Witherspoon, Dr., meets Dr. L. in Holland, 112; confers as to a connection of the Dutch Seminary with Princeton, 114, 119.
Woodhull, the Rev. Dr., notice of, 401.

Yale College, education at, 17; Mr. L. enters, 17; is graduated, 18.